

# THE MANSE FOLK OF KIRKLANDS

TASMANIA



*Kirklands.*

Margaret Morey

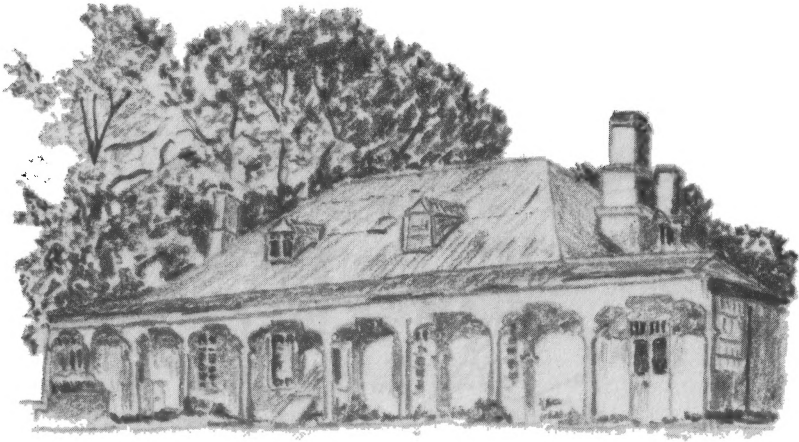


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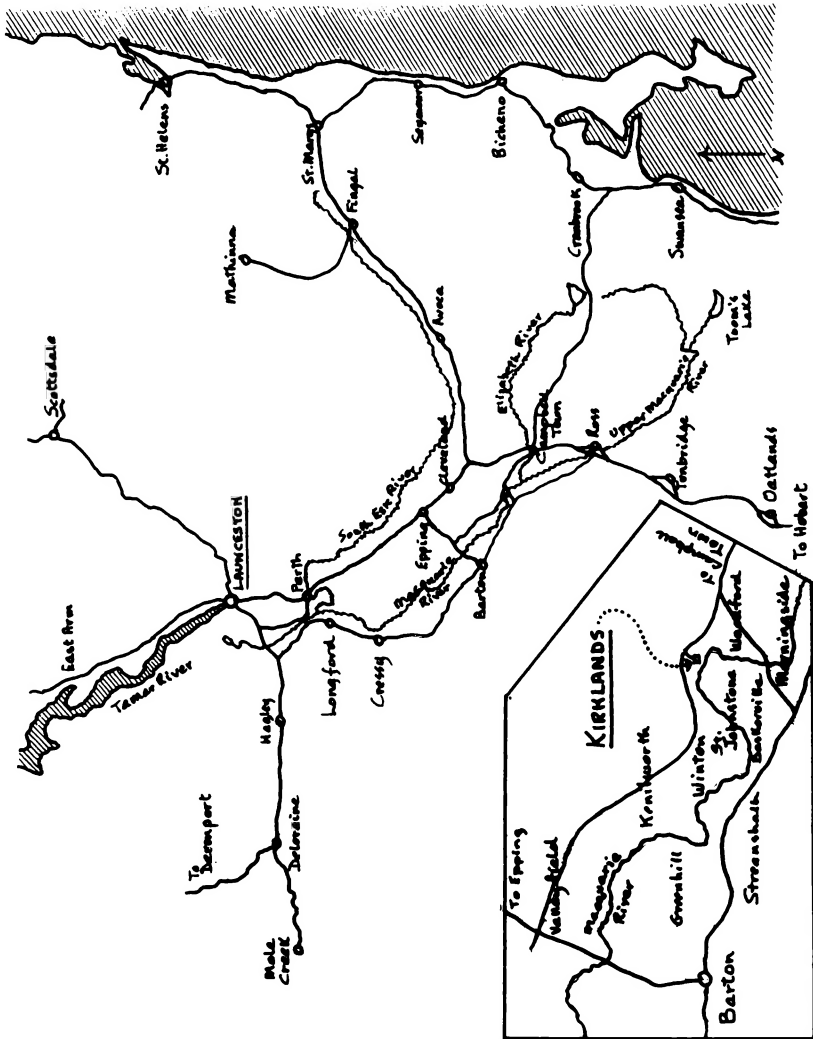
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*A Frontal View.*



Map of Macquarie River District.

*The  
Manse Folk  
of Kirklands  
Tasmania*

CAMPBELL TOWN  
1986

## SOURCES OF INFORMATION . . .

Early in 1984 I was loaned two books, "The Presbyterian Pioneers of Van Diemen's Land" by Joannes Heyer, and "Campbell Town, Tasmania [History & Centenary of Municipal Govt.]"

From these I realised it would be possible to draw up a list of the ministers who have lived in Kirklands Manse, claimed to be the oldest in Australia still in use as a manse. Yes, but what about wives and children? I've not found them all, but in the search I have consulted the following . . .

- \* Presbyterian Church of Tasmania Triple Jubilee, 1973. R. S. Miller.
- \* Kirklands papers, records etc. given to Launceston History Room by the late Alan Taylor, and those at present in use.
- \* Presbyterian Church of Victoria Jubilee History. D. Macrae Stewart.
- \* Archives, Hobart.
- \* Notes made by Heyer not used in his book: Hobart Archives.
- \* Deeds of Ivy Cottage, kindly loaned by Mrs. P. Edwards, present owner.
- \* Walch's Almanacs.
- \* Lands Department, Hobart.
- \* The Mercer Diaries, History Room Launceston. There is a boxful, 1862 onwards, some by James Hugh Mercer, Morningside, but most by his father James Mercer, Balmoral Cottage, Campbell Town, later of Morningside when the son went to the western districts of Victoria. There's a wealth of material here though the handwriting is difficult to read.
- \* Cyclopedia of Tasmania, 1900.
- \* Australian Dictionary of Biography. Articles on J. Mackersey & A. Turnbull by Lex Finlay, a Turnbull descendant.



- \* Births, Deaths. Campbell Town Council.
- \* Grave-stones: Kirklands and Meadowbank, Campbell Town.
- \* Centenary of Campbell Town, Tasmania 1821-1921.
- \* A Short History of Campbell Town & The Midlands Pioneers. K. R. von Stieglitz.
- \* Taylor & Gibson family histories [since their emigration from Scotland, 1822] Arthur G. Taylor.
- \* Autobiography of Rev. A. Christie-Johnston.
- \* Native Companions by A. D. Hope.
- \* Article: "The quality of the early homes of northern Tasmania" by E. R. Henry, LLB., obtained from Historic Buildings Summer School, The Grange, Campbell Town, January 1985. This Adult Education Course with the Division of Further Education was a valuable source for learning about early homes in general.
- \* The Story of a Pioneer Family in V.D.L. by Kate Hamilton Dougharty.
- \* The People in Between by W. Hilliard.

And last, but not least, the many local people who have been willing to talk about Kirklands, and others who have responded to letters, about themselves or ancestors. This booklet is, in part, a response to the growing enthusiasm of these new pen-friends — I feel privileged to have joined their company by living in Kirklands.

Thank you one and all!

Margaret Morey, Kirklands, 1986

## HISTORICAL DATES . . . Mostly Church History, some \* State History.

- \*1803 First settlement at Risdon (Hobart).
- \*1804 First settlement at Port Dalrymple (Launceston).
- 1823 January 12. First Presbyterian Church Service known to have been conducted by an ordained Presbyterian minister in all Australia, Rev. Archibald McArthur in Hobart.
- \*1825 Van Diemen's Land proclaimed an Independent Colony with Lt.-Governor Arthur and a Legislative Council.
- 1833 By an Act of the General Assembly of the Church of Scotland it seems Church of Scotland congregations in all colonies were free and independent of the established Church in Scotland. They could appeal to its Colonial Committee for advice and help without being under its jurisdiction.
- 1835 6th November. Formation of Presbytery of V.D.L. of Church of Scotland.
- 1837 "The Church Act of 1837".
- 1851 Free Presbyterian Church groups in Tasmania received a minister from Scotland.
- \*1853 Transportation of convicts ceased.
- \*1855 Van Diemen's Land made a Crown Colony and name changed to Tasmania.
- \*1869 State Aid to churches abolished.
- 1874 . . . vigorous movement "for legislation on which the Presbytery of V.D.L. might have its' powers and procedures regulated by law".
- 1878 December. Passing of "Presbyterian Church Act of 1878" which included change of name to Presbyterian Church of Tasmania.
- 1880 Reconstruction of Presbyterian Church of Tasmania. There are now two Presbyteries under Synod of Presbyterian Church of Tasmania.
- 1896 Union of Presbyterian Church of Tasmania and Free Church Presbytery of Tasmania. Assembly of Presbyterian Church of Tasmania now embraced all congregations in this state.
- 1901 Tasmanian Assembly was one of the contracting parties in Deed of Union constituting the General Assembly of Australia.

- 1912 A working union negotiated between Presbyterian Assemblies of Tasmania and Victoria.
- 1935 The Centenary of the establishment of the Presbytery of V.D.L. celebrated. J. Heyer's book "Presbyterian Pioneers of Van Diemen's Land" published.
- 1959 Joint Advisory Council formed — an association of Presbyterians, Methodists and Congregationalists, to help with places where joint ownership of property (Joint Ownership Trust set up 1962) was sought and co-operative churches set up (constitutions were drawn up for each).
- 1971 Enabling Act passed in both houses of Parliament and so legal processes moved towards Union.
- 1977 Union of the Congregational Union of Australia, the Methodist Church of Australasia and the Presbyterian Church of Australia.



*Kirklands Church.*

MINISTERS OF THE CHURCH OF SCOTLAND  
IN TASMANIA,  
THE PRESBYTERIAN CHURCH OF TASMANIA,  
THE PRESBYTERIAN CHURCH OF AUSTRALIA  
IN TASMANIA,  
THE UNITING CHURCH OF AUSTRALIA  
IN TASMANIA

who have served the people of Kirklands, Macquarie River, and beyond.

The Kirklands — Campbell Town Charge

1829-1854	Rev. John Mackersey
1854-1874	Rev. Dr. Adam Turnbull, M.D.
1866-1869	(assistant) Rev. Henry Bristo Giles
1871-1874	(assistant) Rev. Alexander Michie
1874-1876	Rev. Alexander Michie

The Charge Divided

1876-1885	Rev. Alexander Michie
1885-1888	Rev. James Beattie
1889-1894	Rev. Daniel A. MacDougall
1894-1900	Rev. Robert Fergus, M.A.

Kirklands — Campbell Town one Charge again

1901-1909	Rev. Frederick E. Ozer, M.A., B.D.
1910-1921	Rev. Percival Hope, B.A.
1922-1932	Rev. Frederick E. Yarnall, B.A.
1933-1937	Rev. Philip Somerville
1937-1945	Rev. Alfred E. Giles
1945-1949	Rev. Philip Somerville
1950-1965	Rev. Alastair Christie-Johnston
1965-1982	Rev. Thomas Evans

Glamorgan — Macquarie Patrol,  
Frontier Services of U.C.A.

1984-1986	Rev. Clive W. Morey
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## *Acknowledgement*

An especial Thank You to Dr. Ian Pugh who made the sketches included in this booklet.

## *Foreword*

I am very pleased to have the opportunity to introduce and commend Margaret Morey's perceptive contribution to the fascinating stories of Tasmania's history.

Kirklands; Campbell Town has always had an air of mystery about it. It is, of course, off the beaten track, and not many people outside the district have had the opportunity to visit this intriguing home and the beautiful property on which it rests.

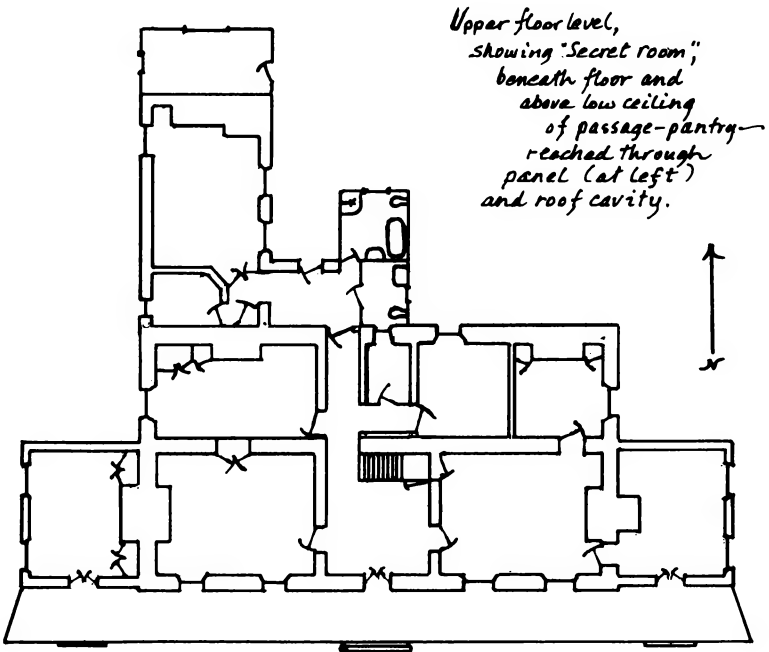
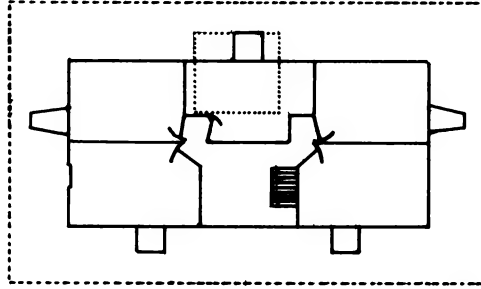
So we are privileged to be introduced to Kirklands in the best possible way — by meeting the Manse folk who occupied its ancient rooms in a lovely kind of apostolic succession, and who are themselves an essential part of the story of Kirklands.

Margaret Morey is well qualified to write this piece of history. Her mother's family (Richardson) was Scottish Presbyterian who migrated to Australia in 1839, and Margaret has researched that family history. She is a trained Deaconess, and has spent all her adult years as Mistress of the Manse, including three years at Kirklands.

I know you will enjoy this careful but homely piece of writing, and not miss the witness that shines through it of the tender story of ministry and care of the people of the parish in the name of Jesus.

Rev. Ian Tanner  
President of the Assembly  
Uniting Church in Australia





*Kirklands Manse*

*Floor Plan.*

## *Introduction*

Early in 1983 we first heard of Kirklands, Tasmania. Our first glimpse of it was in dense fog, July of that year. My husband had been asked to consider a Frontier Services Patrol consisting of two historic parishes, Glamorgan on the coast [Bicheno, Cranbrook and Swansea], and Macquarie in the Midlands [Kirklands, Campbell Town and Ross], the manse to be Kirklands on the Macquarie River, ten kilometres from Campbell Town. The Patrol is divided by the Eastern Tiers crossed by the notorious Lake Leake Road. General patrolling has proved next to impossible because of the needs of six tiny churches no longer viable and with leadership all but vanished over the years. So we leave at the close of 1986.

Even in the fog which lasted for 48 hours or so, Kirklands was intriguing. The lay pastor then in residence showed a reference in the book “Campbell Town, Tasmania” to a secret room [no one here to meet us could point out just where it is!]. Narrow stairs, dormer windows with some panes obviously of blown glass, and a built-in school room all added to the feel of history. Plus the fact that it is believed to be the oldest manse in Australia still being used as a manse.

So when we moved into a spruced up Kirklands in January 1984, we carefully observed brickwork, a covered over doorway, the “new” bathroom, a disused wash-house [now woodshed], and wondered about the bread oven said to be behind a kitchen cupboard, and,

perhaps most of all. “where did the builders intend people to get into the secret room, and was it really for hiding from bushrangers?” Many a conversation has centred on the subject — it intrigues most people, but to crawl around the rafters and actually step down into the dusty musty hole with many ancient cobwebs and collapsing lathe and plaster is not at all inviting!

A comfortable compact old colonial house built in 1829 as manse and school for the Scottish settlers of the Macquarie River, it seems large to Australians, but 12-14 rooms was average to small by Scottish standards for manses. The word manse is believed to come from ‘mansion’ — the minister was expected to have a large family and live a model life to show his flock ‘how it’s done’!

What follows in this booklet is my search for the people who have lived here at Kirklands. It’s a friendly house, there are few creaks and groans of walls, doors or windows, and we feel that most who lived here were happy. Contact and correspondence with the descendants I’ve located, and others nearer our own time who have moved elsewhere, bears this out.

Come, let me introduce you!

## *First, let's look at the house*

The land was bought by a committee of settlers in mid 1826. The first meeting of the committee has been many times quoted in history books.

It is hard to imagine the Midlands as open country with native growth only — no European trees, no gorse [and no thistles? But perhaps they are native to the area: James Mercer in his diary was for ever “thistling” or employing a thistler c1860]. This is how it would have been when the enthusiastic committee of Scots chose Kirklands. No pines, no poplars. they chose well, the rise and fall of the land protects the house and today a wind storm can be raging, but at ground level, around the house, all is relatively calm, and only a few metres away on a rise and in the tops of the huge pines, the Cedar of Lebanon, the Spanish chestnut, the Linden and the many poplars, both Lombardy and Silver, the winds roar.

Facing the River Macquarie as do all the old houses in the district — which means many, including Kirklands, face south — it has a ninety foot long flagstone verandah with enclosed ends, where small glass panes form the upper half. The ends of the verandah fan outwards to give a pleasing effect viewed from a central point. From this position the Georgian style can be seen — everything is quite symmetrical even to the chimney design, and the minister's study on the eastern end balanced by the schoolroom on the western end. These rooms are both bitterly cold in

winter as they have not the protection of the upstairs rooms. The hipped roof, originally shingled, accommodates five upstairs rooms, each with its hipped dormer window and tiny panes of glass. Puzzle: — why were there other windows [one anyway] in the shingled roof which were covered over when the iron went on? Skylights in the roof cavity?! These upstairs rooms were usually bedrooms or storerooms. One was the bathroom and next to it Mr. Oxer [1901-09] had his darkroom for photography. At various times Sunday School has been held in one or more.

The two large front rooms either side of the front door are known to have been used in various ways by succeeding ministers and families. The master bedroom has sometimes been to left, sometimes to right. Early church services were held here as the church across the dip in the land is six years younger than the manse. The present lounge room had a pressed metal ceiling added over the matchwood, no doubt when these came into vogue in the late nineteenth century. The matchwood ceiling of the other front room, our dining room, has a large iron hook in the centre from which the lamp was hung in earlier times.

The little room behind the present diningroom has been used as nursery, bedroom, artist's studio for minister's wife, sewingroom and probably other purposes too. Every room on the ground floor with the exception of one, has a fireplace — the amount of wood needed to stoke six fires, and the kitchen fire, plus the copper on wash days, must have been enormous. Main job for the handyman down through the years: — chop wood! The one room without a fire was probably a maid's room, next to the pantry, off the back passage. This pantry the Christie-Johnstons called "the lamp pantry" — we refer to it as "the black hole" — the barred window was covered when alterations were made one time, and a shower room/toilet added, making it quite dark.

John Somerville remembers the present bathroom being erected one January by a Mr. MacLean [a Plymouth Brother] this was probably 1936. Prior to this the bathroom was the southeast room upstairs, and the bath had only cold water laid on. A patch of new wood in the centre of the floor shows where the taps were cut off, and Mr. Webb, plumber, in 1985 noted the outlet pipes still in position. He was also very interested in the old original sewage pits, circular, about three feet in diameter, with terra cotta sections fitting neatly over one another. The stairs are quite narrow, carrying up buckets of hot water for the baths would not have been a popular job with staff.

Observe closely the ceilings above the back passage and pantry — once their height is noticed, it is obvious: that is where the “secret room” is! Why didn’t I notice that myself? What was it really intended for? Hiding from bushrangers, as the Municipal History suggests? Certainly they were a real threat when the house was built. What such desperate men wanted most was food and clothing — hence the bars on the pantry windows. But had the “secret room” ever been needed to hide people, it’s doubtful how effective it would have been, as the only entry today, via the roof cavity from the manhole in the upstairs southwest room is very difficult and slow. A tall or large adult only gets there with great difficulty, edging forward over rafters on his/her stomach. Children fare much better, but their chatter or even heavy breathing and movement can be clearly heard and no one could stand in the room — sitting or lying would be all that was possible. One idea is that it was probably intended for an additional storeroom, as it is over the “black hole”.

Now, just a few weeks before this goes to print, we have a new view of the matter.

A friend who has been restoring old Tasmanian cottages, looked at Kirklands with different eyes, and we can now “see” a door [now doorway only] at the

foot of the stairs virtually dividing the front of the house [family] from the rear [servants]; also a back door, which is our heavy swinging door, opening onto a short open verandah leading to the kitchen which is at right angles to the main house. The enclosing of the tiny verandah, and addition of new bathroom are both separate, later works. Additions and improvements over the years, and some of them probably as early as Mr. Mackersey's time, 1830s and 40s, include the so-called "secret room" which, we now realise is not original, but for some reason is more like a blocking-in of overhead space. It seems the pantry next to the back passage was added, making the maid's room smaller. It was then the brick side wall of the passage had its upper 3-4 feet removed and bearers laid across from the east side of the passage to the west wall of the pantry. These then had flooring boards fixed to them, but only over the passage [?], and finally the west wall of the pantry was continued up to the original ceiling with wooden planks. The plastered ceiling above the recess so formed is that of the original passage and original maid's room. The south wall of the recess is in two separate colours, above passage and pantry respectively. So — was this recess, the "secret room" planned simply to make this part of the house more cosy, or was it intended as a useable floored loft reached by ladder from the maid's room?

There is no cellar at Kirklands, so storage space would, at times, have been much sought after. In the 1930s the Giles family conjectured that the built-in cupboards of the room behind the lounge, were in some way, either the secret room or led to it. They certainly are odd. It looks as though the labour-gang of convict workmen could not quite make their materials fit the plan, so the cupboard ends up converging on the window, rather than being parallel with the other wall. The plan of Kirklands used by the builders is probably no longer in existence, but Mr. Hugh Murray was the



member of the original committee who advertised in the Hobart Town Courier 7th October 1826 for contractors to build the manse. The room with converging cupboards has often been used as dining-room, and was once linked with the front room by a doorway, now a cupboard. It was perhaps intended as dining-room as it is the closest room to the kitchen.

Duck your head as you pass through the back swing door towards the kitchen. This too has a low door-lintel, probably made lower by the fact that in 1923 the flagstones were covered by a wooden floor. Mrs. Oxer hated this stone floor, as no doubt did others before her. All cooking pots were cast iron and to drop one on the flagstones meant a smashed pot. Originally cooking may have been over an open fire with pots hung on hooks. No doubt many different types of wood stove followed, the present Rayburn being put in for Mrs. Christie-Johnston. Before this particular family came, a number of alterations were made. The bread oven was covered over by a commodious cupboard and built-in cupboards with bench tops added, and a sink was placed across the kitchen window in the west wall. Here we watch sunsets over Miller's Bluff in the Western Tiers. The dairy pantry originally formed a corner of the kitchen, its heavy stone shelves ready to cool the milk and let the cream rise. Nowadays there's a door to stop the draught from this cool-room. The small swinging windows through which kitchen workers can see the road across the paddocks and note who comes to the back door, have long since ceased to budge. Fortunately the one over the sink still functions — very necessary to let the blowflies out!

These days people use washing machines but it's only a generation or so ago that the wash-house or laundry on the end of the kitchen was functioning, copper in one corner. Today it's a gardening and woodshed.

It is understood that the early brick stables stood next in line to the wash-house, their rubble now under the mown grass. There would have been two horses at least, and a buggy, sulky, trap, whichever name was used. In early times maybe the outside man slept in the stables too. This would have been well before the advent of the wooden cottage up under the pines.

There's a ruin near the back fence of the manse, on the bank of the rivulet which in wet seasons trickles past the east fence of the manse. The ruin is of a one roomed cottage to be mentioned in Mr. Mackersey's story.

Now, look outside at the grounds.

Various have been the types of gardening carried on at Kirklands, from the Christie-Johnston boys with their potato crops to the Hopes with Chinese chrysanthemums in hot-houses, and the usual vegetable gardens for household use. We have heard how some lads had to weed the gravel of the drive and front semi-circular apron area when home from boarding school each holidays, and others had to work hard at weeding the rows of vegetables down in the garden alongside the orchard. With no shops handy here, these vegetables were very important. A white wicket gate leads down to these garden areas where Rev. John Mackersey [probably] had the land terraced. The stone walls are still discernable.

With the growing of trees, landscape changes. Mrs. Oxe was very conscious of the shelter which wattle trees between manse and church gave to many a "tracker" [early name for "swaggie"]. In the 1930s a privet hedge which was high, tough and thick, grew from the stone ruin towards the manse, then parallel with the east walls towards the rivulet again. This was a fun place for the Giles children who played games up on its flat top and hid in it. Until 1983 a high tank-stand and windmill had been in the front garden. All that remains is a strange surround for a garden bed which

looks like a giant's grave! Many references in the Board of Management minutes record the need for windmill repairs, and neighbours remember it often needed attention. These days an electric pump brings the river water to a tank on a rise behind the manse, for the house and garden.

From the time of the Hopes [1910-] to the Giles [1940s] we hear of the colourful character Bill Pelham, one time coachman, then handyman gardener who lived in the wooden cottage of three rooms behind the pines at the back of Kirklands. Various couples and families have lived here at other times. Of three rooms lined with pine boards, it had a kitchen living room with two bedrooms opening off it. A fine peach tree is remembered in the garden. Bill Pelham tended the vegetable garden which supplied the manse, the excess crops were his to sell as he received no wages. His main meal was cooked for him by the minister's wife. He was heard once to tell a caller [who thought the minister and his wife were out] that "the missus looks after me like a mother", which amused Mrs. Florence Giles as she was a young mother and he seventy or more! Not noted for his personal use of water, Mrs. Somerville was surprised to see him, one hot day heading for the river with what looked like a towel over his shoulder. Later she asked did he enjoy his bathe — but the temperature of water had deterred him, far too cold.

One history book says Bill Pelham drove many a couple to Kirklands to be married, "it being regarded as a kind of Gretna Green". No doubt as coachman he did, but in my research regarding the ministers who have lived here, I feel sure none of them conducted weddings without the proper papers being prepared! Rules were, and are, quite strict in this matter.

Brush tailed 'possums and Bennett's wallabies are very numerous [1983-86], especially in autumn when our lawns are so inviting and maybe apples have formed on the old trees. In earlier times the orchards provided

well for manse folk, and Tasmanian devils didn't worry the ducks and fowls. Wildlife numbers change. Occasionally we see ringtailed 'possums [numerous in the 1930s] and bandicoots. Paddymelons must be in the marsh at the end of the rivulet, we've had some in the garden, and an annual visit from an echidna or two. Magpies, black cockatoos, white ibis, forest ravens, wattle birds, crazy fantails in plenty. Kookaburras and butcher birds seem to have chased away other small birds of three years ago — scarlet breasted robins and blue wrens have gone elsewhere.

## *J. Mackersey 1829-1854*

Meet the first minister of Kirklands, the Rev. JOHN MACKERSEY, and his wife Catherine Isdale [or Catherine Isdale Wallace. In naming children Rev. John and his brothers William and James all use the name Wallace. Maybe his mother or grandmother was a Wallace].

These two sailed from Leith, Scotland, June 1828 on a long journey of eight months, arriving Hobart Town, 30th January, 1829.

Rev. John, 40 years old, came from the West Calder parish of the Church of Scotland. A son John was born 1828, probably before sailing [calculating from gravestone dates]. James Mackersey had arrived earlier and was farming at Jericho on a property he called "Wallace". He later bought "Greenhill" on the Macquarie River.

Much to the new minister's disgust the manse which was to be ready for his occupation, had only got as far as the foundations and he had to rent "Gaddesden" [later "Quorn Hall"] for 18 months at a cost of £70. All sorts of difficulties were being experienced by the congregation of Macquarie River settlers. The enthusiasm with which they had taken up grants in the 1820s was fading — the farms were too small to be economical, families were leaving [seven are recorded], and the young men of the families very soon were leaving for the western districts of Victoria in order to be pioneers as their parents had been along the

Macquarie. Others did not contribute because they were not convinced that the cause would succeed.

Hugh Murray as secretary of the Committee of Macquarie River settlers, tried hard for three years to obtain the labour gangs required for building. Proof of land ownership was required [and obviously supplied, in fact, in the name of Rev. Arch. McArthur who, by the way, was not a Church of Scotland minister], that it belonged to the Church of Scotland, and eventually they got on with the job. But by now the committee finances were not the best and the Rev. John lent them £500 to finish his manse. [For those who have time, the Archives in Hobart have letters regarding these difficult times — a good resume is given in Australian Dictionary of Biography].

In mid 1830 the family was able to move in. By now there was a daughter Ellen born February, 1830.

Regarding his salary, the Governor received word from London that it would be permissible to use the Police Fund to find a salary for this new minister. But the Rev. Arch. McArthur was already receiving £100 per annum, so this second salary must not exceed £100; i.e. it was to be equal to that subscribed by the local residents and up to £100. It seems the Principal of Edinburgh University, Dr. Baird, had been writing on Rev. John's behalf, and this was the assurance he was given. Maybe the new minister was not receiving a regular salary [so his boys' school begun at Gaddesden would be very important], because there was a rule that the Government would not pay its promised amount until the minister's house was built by the people. At one stage Rev. John allowed the parish half of his salary to fall into arrears so that manse and church could be completed, but confusion over deeds and the way application had been made for Government assistance prevented his reimbursement for some years.

Upon arrival Rev. John applied, like everyone else, for a grant of land. Land equalled security. Having left

Scotland he had foregone any claim to things like superannuation from the Church of Scotland, and he wanted land for his children in case anything happened to him. He received 646 acres in the Fingal area, then in January 1834 bought Crown Land, also in the Fingal area; and in 1842 bought land on the East Arm of the Tamar. Rev. John was not very circumspect in his letters to the Governor on the matter of land, and at one stage Governor Arthur pointed out to Hugh Murray that, as the church was not yet built at Kirklands, he, the Governor, could refuse to pay half of Mr. Mackersey's salary!

Services of worship had been conducted in Campbell Town, under trees beside the Macquarie River, as well as in some of the homes along the river. The Rev. John conducted his first service on 1st March 1829 under a wattle tree at Kirklands. Now that the manse was occupied, services could be held in the large front room, but seemingly some people objected to this arrangement. The first baptism recorded is that of Caroline Jane Mackersey, daughter of his brother James, 15th February, 1829.

We read that the Rev. John was a noted gardener — and of course had men to work at his direction. The Cedar of Lebanon, the Spanish Chestnut, and the Linden (or Lime) on the flat in the front where manse vegetable gardens and orchards have flourished at times since, all look very old. The windbreaks of pines on the property could very well be 150 years old too. With a gardener or two, and his reputation as a gardener, it would be the Rev. John who had terracing done — stone walling built into the side of the rivulet which in times gone by flowed down towards the river past the manse, ending in a marshy area at the river side. Lengths of stone wall can be found at right angles to the rivulet banks, terracing the gardens at the front.

The Rev. John had been selected because of teaching experience as well as theological training.



Schools were very much needed in the colony, and he began immediately at Gaddesden. The Kirklands schoolroom is not very large — a fireplace is flanked by two commodious cupboards. We can imagine school desks here, but more advanced lessons in, say, literature, Latin or whatever, could have been conducted in the minister's study at the other end of the long verandah, and certainly the large front room would have been used. When young ladies joined in later, they had to have pianoforte lessons, singing and deportment. It's hard to imagine how many pupils there would be at any one time; some were boarding in the manse, although this accommodation would have been quite simple. Certainly 3 or 4 to a bedroom would have been possible. A bed, and a box or trunk with all clothes stored in it. A shared dressing table and a washstand no doubt. Possibly these were even supplied by the parents of each pupil. Pupils from nearby rode horses to and from lessons each day.

The stone ruin of today, just outside the manse fence is estimated to be as old as the main house and its erection in, say, 1832, fits neatly with this advertisement in the *Launceston Advertiser* of September 4, 1832.

#### WANTED

By the Rev. John Mackersey, an Assistant in Teaching. Applications to be made to Mr. Mackersey, Kirklands, Macquarie River. Mr. Mackersey, having greatly increased his accommodations, is prepared to receive an additional number of young gentlemen, as boarders. Terms as formerly advertised.

In all probability the new assistant was accommodated here. Only the oldest residents of today remember it lived in. "Jonk" Davidson used to tell his friends he was born there [that would be 1890] when his family occupied it. In the early 1900s Rev. Percy Hope repaired it with iron over the shingles and then used it as his workshop — he had a workbench in there.

In June 1831 a son Lindsay was born to the Mackerseys, but only lived two months. Similarly in July 1832 a son James was born, but died three months later. A fourth son, Ninian was born in June, 1834 and lived to the age of twenty-one. Then in 1836 on 30th October Catherine Wallace was born — a number of references in the Mercer Diaries to Miss Mackersey must be to her.

Till now as far as we know, Rev. John's school had been "young gentlemen" only. Richard and William Dry were early pupils. Sir Richard Dry [b. 1815] was the first Tasmanian-born Premier of Tasmania and his brother the first Tasmanian-born clergyman ordained in the Anglican Church. On 20th September, 1841 another advertisement was inserted in the Hobart Town Courier, and we can see that Rev. John wanted some young ladies to join his own two daughters in their schooling.

The Rev. J. Mackersey begs to intimate to parents and guardians that, having entered into an arrangement with Miss Silke of Campbell Town, he proposes to receive a limited number of Young Ladies in addition to those of his own family. The establishment will include a competent master for music and singing. Terms and all particulars may be known on application to Mr. Mackersey, Kirklands, Macquarie River. 20th September, 1841.

We don't know what the fees would have been in his "establishment", but in the 1832 newspaper another Academy advertised 30-40 guineas per annum, and in 1831 Ellenthorpe Hall at Ross, the famous school for young ladies, is recorded as charging £90 per annum. It seems this venture with Miss Ann Silke was not successful.

Mrs. Mackersey and her various housemaids would be extremely busy. Perhaps some boarders went home each weekend, but certainly not all. Bullock wagons

averaged three miles an hour — this speed made distances very long — a horse in a sulky was quicker, but remember the roads were only tracks for the most part. Imagine the washing and ironing, with flat irons no doubt, and the cooking, probably over an open fire with iron pots. Daily bread making too.

The Rev. John Mackersey was a busy man. He had various preaching and pastoral duties for a huge area based on these centres:— Evandale, Hagley, Kirklands and Campbell Town; in 1848 he had a “missionary assistant” the Rev. A. Cairnduff to help with Campbell Town, Eskvale and Upper Macquarie. As well there were Presbytery meetings. The Presbytery of Van Diemen’s Land was formed at the end of 1835, and it is interesting to note the three Johns present: the Rev. John Dunmore Lang of the Scot’s Church, Sydney; the Rev. John Mackersey of the Scot’s Church, Macquarie River; and the Rev. John Anderson of the Scot’s Church, Launceston. Others soon joined them. Imagine the travelling to meetings! No highways, no cosy vehicles, and members of Presybtery in those early 40s and 50s were “admonished” for lateness, and fined for absence without good reason, to the tune of what it would have cost them if they had made the effort. This sum so collected was then divided up amongst those who **had** attended! Rev. John signed marriage certificates and the like for some time, “Minister of the Scots Church, Macquarie River”, and many were the marriages he performed in the manse. It seems to have been the custom to either be married “in her father’s house” or in the manse. The latter particularly if the parties were servants [and she in all probability not living in her father’s house]. In the Mackersey’s day the population of the surrounding properties was far greater then today. Some are recorded [1842 census] as having as many as 60 residents, maybe a third of that number designated as “free” [i.e. they had finished their “time”].

On 2nd October, 1836 the Kirklands church across the rivulet, was dedicated, Rev. John Anderson preaching, assisted by Revs. J. Mackersey and J. Garrett. Smaller by 1/3 than originally planned it has pews with doors — all cedar — and originally at the back were high wooden walled enclosures with seats right round inside for the use of any convicts working on properties, so they could hear but not see or be seen. The outside looked then, much as it does today except that the original roof was thatched.

The eldest Mackersey son John, married 26/6/49, Ann Harriet Headlam at Rendlesham on the other side of the river, and they lived for at least a short time nearer Kirklands, at Morningside. Mary Jane was born to them May, 1852, and John James, March 1856. Then on 1st July, 1852, Ellen, the eldest daughter married Henry Nelson Harrison, son of Hezekiah Harrison of “Merton Vale”, in the manse here. Maybe it was rather a quiet celebration as her mother was in all likelihood not at all well. She died in January 1853 and is buried across the rivulet, in the graveyard beside the little church.

Not long afterwards the Rev. John retired, in 1854, due to ill health, and went to live in Campbell Town on a Government pension of £120.15.0 per annum. Catherine accompanied her father. James Mercer, in his diary, records happy visits to the Mackersey home [we have not been able to locate it] and tells of Miss Mackersey collecting for missions in early 1866, but by midyear she is very ill, not expected to live and on Thursday, 9th August, he attended her funeral, and with three others acted as pall-bearer. She is buried in Meadowbank cemetery [the former Presbyterian, now Uniting Church Cemetery on the outskirts of Campbell Town], alongside her brother John, who died in 1860.

Mercer also records, 14th January, 1862, “Mr. Mackersey’s 15 Leicesters arrived today, 18th January” . . . took them to Riccarton and got them dipped.” [Reference is here made to Dr. Turnbull’s sheep

paddock in Campbell Town. It certainly is sheep country — everyone had a few!].

Gradually Rev. John became active in church life again. We read of him as Clerk of Presbytery 1864/65; with Dr. Turnbull on committees; and for two years, 1865/66, he was temporary supply minister of Bothwell because the Rev. J. Robertson was absent.

He died 29th June, 1871 at “Speedwell”, East Arm Tamar, and is buried beside his wife in the Kirklands Cemetery. It seems likely that son John’s widow and family lived on Speedwell and had taken care of the Rev. John at the last.

Ellen Harrison had 13 children. One daughter, Caroline Matilda Harrison married the Rev. James Herd Terras; their eldest daughter married A. J. J. Gibson, so the present day descendant is Mackersey Terras Gibson.

A sidelight on the Mackersey story is that the father in Scotland, the Rev. Dr. James Mackersey was evidently guardian of one, Charles Jenkins Bayley. This young man came to V.D.L. and applied for land. Seemingly he was under the guardianship of James Mackersey. He took up “Rendlesham”, 1000 acres, married Charlotte Robertson of “Bloomfield”, and when his third child, a daughter, was born 1836, he named her Eliza Mackersey Bayley. She was baptised by Rev. John, then married by him in 1859 to Richard Henry Harrington — Surgeon.

## *Adam Turnbull, M.D. 1854-1874*

We come now to the Rev. Dr. ADAM TURNBULL, M.D. In 1824 the "City of Edinburgh" sailed to Van Diemen's Land with Mrs. Susanna Bayne Turnbull, widow, and her five sons on board. The eldest was Dr. Adam aged 21, newly married to Margaret Young, daughter of the Post Master General of Scotland. This couple were destined to be involved with the Macquarie River settlers and Kirklands all their lives. The other sons were Francis Moira, John Alexander and Robert. Members of the Young family and mutual friends the Murrays travelled with them. Mrs. Susanna Turnbull had been widowed in 1821, her husband Adam having served in the American War of Independence as a "Regimental (Surgeon's) Mate", then as Apothecary to the Forces under Lord Moira, who served under the Duke of York in the Low Countries.

They all settled in this district, Dr. Adam and Mrs. Turnbull on "Winton" which he named after the estate of a relation, Sir James Sandilands, whose bequest had provided the capital which entitled him to a grant. He remained from 1824-1828 practicing medicine, and there was held the "First meeting at the residence of Dr. Turnbull on Monday, 2nd January, 1826, to consider the propriety of establishing a church in this settlement". This meeting set up a continuing committee who were to work towards establishing a Place of Worship upon the River, after the form and service of the Church of Scotland, begin collecting contributions towards the

purchase of land, also towards a minister's stipend, and to do this by assessing each property owner at the rate of one good ewe (value 20/-) for every 100 acres of property.

Two sons were born to the Turnbulls at Winton, Adam 1826 and George 1828, and both baptised by the Rev. Arch. McArthur "the first ordained Presbyterian Minister in Australia". The family moved to Hobart Town and from the baptismal records we find they lived in Campbell Street where Christina in 1829 and William 1831 were born, but by 1834 when Susanna was born the address was Macquarie Street and father is no longer recorded as surgeon but as Private Secretary [to the Governor]. Though living in Hobart Town and attending St. Andrew's Church, his children were baptised by Rev. John Mackersey, minister of Kirklands, so obviously links were maintained with the Macquarie River district. Next came Margaret Elizabeth Young born 1836.

Dr. Adam's work for the Government continued until 1852 when, after a disagreement with Sir William Denison he lost his job and any hope of a pension.

Frances Moira (a daughter) was born 1837, a son, Alexander 1840, then Elizabeth Young, the last child, 1842.

Dr. Adam evidently did not wish to return to medical work and in 1854 he applied to be received into the Presbyterian ministry. He had been playing a prominent part as an elder in the church so there was no hesitation: he was ordained six weeks later and became the Rev. Dr. Adam Turnbull, and minister of the vacant charge Kirklands-Campbell Town.

By now, son George had a Government position: his tombstone states he was Clerk-Assistant, House of Assembly. He died at the age of 29 years. Adam would be 28, George 26. Christina had died young. William would be 23, and probably by then farming at



“Winninburn”, Coleraine, one of three Victorian station properties owned by “Adam Turnbull & Son”: Susanna, 20, would become her parents “right hand”. Margaret Elizabeth Young was 18, Frances Moira, 17, Alexander, 14, and Elizabeth Young, 12.

It is regarding this period in the history of Kirklands manse that one has to speculate a little. Campbell Town and Kirklands comprised one Charge. The only manse was at Kirklands, so I presume the Turnbull family came here; but the work in Campbell Town was responding, so Dr. Turnbull seemingly concentrated on that town, fostering the idea of building a church there. St. Andrew’s, Campbell Town was dedicated in 1855, apparently finished in 1857. At some point Dr. Adam decided that he ought to be living in the town, and by 1862 he was signing marriage certificates with his address “The Manse”, Campbell Town.

Heyer states that in 1862 Dr. Adam’s salary was £200, and he received £50 for forage [his horse’s feed. Equivalent to a travelling allowance?] and £60 house allowance. Presumably his congregation numbered 80 — country ministers qualified for a Government salary of £200 if the congregation was 80 or more. [In the city the count had to be 200 or more.] This was State Aid. Within the next ten years all such allowances had ceased. Probably Dr. Adam was renting Ivy Cottage but maybe the ivy was not so much in evidence as it is today! He actually bought it in 1871 for £325 and finished paying for it in 1874.

In 1859 the Rev. Dr. was sent by the Presbytery of V.D.L. to be an observer of the Union accomplished within the Presbyterian Church of Victoria, and reported that he was very favourably impressed. A similar Union in Tasmania took another 43 years to accomplish, in 1896. In 1860 steps were taken to change from being called “The Church of Scotland in Tasmania” to “The Presbyterian Church of Tasmania”.

The marriage ceremonies of Margaret Elizabeth Young who married Rev. James Henderson, 1862, Frances Moira who married Henry Shepherd Smith, 1865, and Elizabeth Young who married Charles Archer in 1870, all appear to have been conducted in the manse, Campbell Town, although St. Andrew's was only a short walk away.

Dr. Adam Turnbull no doubt had considerable business acumen — as Private Secretary he was often drafting official despatches for the Governor, and in the church he seems to have been regarded almost as a lawyer. We cannot know today just who planned [or for what reason] the up-date in ownership of the Kirklands property. On 3rd May, 1864 James Gibson, Robert Taylor and James Mercer signed a Deed Poll in which they set out how they would administer the 100 acre property on behalf of the Kirklands congregation, if and when, it was granted to them. They became owners on 19th December, 1864, they and “their heirs and assigns for ever”. The survey for this purpose was made 25th March, 1863, and the Supreme Court of Tasmania granted the land to these three local Trustees on the date mentioned, Queen Victoria only demanding “the Quit Rent of one peppercorn”. These Trustees contracted to allow the church to be used for the celebration of divine worship according to the standards of the Church of Scotland, conducted by any ordained Presbyterian minister holding these standards; for the burial ground to be continued as they deemed appropriate; and for the 100 acres to be let so that an income would be forthcoming to maintain manse, church and other buildings. Also fences were to be maintained, and “The residue of the said rents, issues and profits (were to be) applied in and towards or in aid and augmentation of the salary or stipend of the minister.” Rents and/or money values must have been greater in the early days because rarely this century was there enough money to do half these things, as minute

books of more recent times show. Those who have cared for the manse have had a difficult and unenviable task.

This Deed Poll gives guidelines for the behaviour of Trustees which to the reader in 1986, are rather strange when one remembers that, as an Anglican belonged to the Church of England, so a Presbyterian belonged to the Church of Scotland, and we read, "the fact of any trustee under these presents becoming a member of the Presbytery of any Presbyterian Church in Tasmania shall be deemed to constitute incapacity to act in the trust hereof". The group or groups of lay people in Tasmania who seceded from the Church of Scotland in sympathy with the Disruption of 1843 and formed the Free Church Presbytery here (1851), were obviously frowned upon by the people of Macquarie River. No doubt to guard against any possible infiltration from such separatists these words were added. The Free Church congregations, which had to import ministers because none here were of that persuasion, eventually came back into the fold in the Union of 1896.

In 1868 an Act would be passed prohibiting further endowments in land for any religious purpose. It is conceivable that here, in 1863/4 Dr. Adam knew of this being in the 'pipe-line'. Further-more with the difficulties in Mr. Mackersey's time over ownership and the Rev. Arch. McArthur, whose name had been linked with the original purchase, having left Tasmania, it was definitely time to act regarding ownership of this land, and to comply with the Church Act of 1837.

St. Andrew's Church, Campbell Town has many references to the Turnbull family in it. Dr. Adam as its first minister has a memorial plaque set prominently and his daughter Susanna has the only stained glass window in her memory.

"This woman was full of good works and alms deeds which she did." In memory of Susanna Turnbull, this window is erected by her friends.

She is remembered as Sunday School teacher for 50 years and organist for an equal number of years. In recognition of these long years of service she received a gold and diamond ring.

The famous organ Dr. Adam bought from his friend the Anglican Bishop of Tasmania, Bishop Nixon, when that gentleman retired and left for Europe. It is a J. C. Bishop production and quite unique, though in need of repair today.

Even the bell up in the tower, when it was cast in London, had this wording put into the mould [the letters stand in bold relief on its surface]

Erected in  
St. Andrew's Presbyterian Church.  
Campbell Town Tasmania  
A.D. 1861.  
Rev. Dr. Turnbull Minister.  
Cast by John Warner & Sons.  
London. Patent.

Dr. Adam was active in Presbytery meetings, and Heyer records some of his work, in particular at the time of the doctrinal differences in the 1860s, where he is noted for being a peace-maker.

In 1935 a church hall was erected and named the Adam Turnbull Hall. In the committee room/vestry hang two portraits, Rev. Dr. Adam and Mrs. Turnbull. The likenesses were made when they were quite elderly, perhaps even for their sixty-fifth wedding anniversary. This event was celebrated on 12th October, 1889. They are both shown as grim old people, but he was very respected and loved. His ministry of 21 years had a lasting effect on the district. A descendant, Mrs. Hope Gibson, has an exquisite statuette of John Knox which had belonged to Dr. Adam. The preaching-gown John Knox is wearing was copied exactly, and the Rev. Dr. was presented with the replica on some special occasion. Mrs. Gibson also has his wooden medical case

with its many drawers and bottles or containers with their dried up medicines and chemicals.

Another Turnbull relic of those early days is a boot box. When it arrived from "home" it contained boots of all sizes: each member of the family was outfitted and the box passed on to the next family. This one came via the Victorian branches of the family.

The Kirklands-Campbell Town charge was proving too large and it had been proposed in 1869 to divide it; instead in 1871 another assistant, the Rev. Alex. Michie, was called to fill the gap left by the Rev. H. B. Giles — then in 1874 Dr. Adam Turnbull resigned owing to ill health.

Dr. Adam died at the age of 88 in June 1891, and his wife three months later, both at Ivy Cottage which continued to be occupied by Turnbulls until 1948. Both these pioneers are buried in Meadowbank Cemetery, Campbell Town, along with other Turnbulls.

A grand-daughter Amelia Turnbull, married the Rev. William Mabin who came to Campbell Town in 1890 as a missionary student and remained as minister till 1896.

A postscript to the Mackersey and Turnbull stories from the 1865 diary of James Hugh Mercer, who was by then living in Victoria at the invitation of family friends, the MacGills, "till he found a situation":—

Friday, 8th September James Mercer had been invited to Mackersey's at Kenilworth, so he brushed his best suit, packed it, caught his horse and set off, resting the horse at Cavendish. On arrival he changed and went to the dancing-room where the ladies were already assembled. Dancing was from 8 p.m. to 6 a.m. with supper served at 12 o'clock — ladies first sitting, gentlemen the second. "The affair went off in first rate style and reflects great credit to both Mr. and Mrs. Mackersey."

Sunday 31st December. "At 10 o'clock I got my horse and left Balmoral arriving in good time for church. Today our new church was opened and my Tasmanian Minister the Rev. Dr. Turnbull officiated, Mrs. Turnbull was there also. I was very happy to see them both looking so well. Mr. and Mrs. Alex Turnbull were there for the first time since they got spliced."

The Victorian stations in the name of "Adam Turnbull and Son" were Dundas, Mount Koroite and Winninburn.

## *H. B. Giles 1866-1869*

So it appears Dr. Adam Turnbull and family had vacated the Kirklands Manse by 1862, and looking at references in the Mercer Diaries, we can see that the manse was let for a time. A family of Allisons had to move out in January 1866 when Rev. HENRY BRISTO GILES came as Assistant to Dr. Turnbull.

We meet the Giles only briefly through the diaries and a reference in the Kirklands Centenary leaflet, 11th August, 1929.

Saturday, 13th January, 1866. Went over to Kirklands with dog-cart and brought over three of the Misses Allisons to remain here whilst they were packing up their things.

Sunday, 14th January. Mr. Giles preached.

Monday, 15th January. Rode over to Kirklands, wagons there loading up Allisons' things.

Friday, 25th May. Put mare in dog-cart, drove to Kirklands, arranged with Mr. Giles to send horses and plough on Monday. Also 18 bushells oats.

Wednesday, 30th May. Mr. Giles got loan of harrows.

Saturday, 2nd June. Mr. Giles paid J. Mercer 10/- for a week's ploughing.

Friday, 8th June. Rode over forenoon to Kirklands to see how horses etc. were coming on. Young Giles ploughing, the man having left. Horses not looking well.

Tuesday, 31st July. Borrowed Mr. Giles chaise-cart to bring new Governess (Miss Lyons) over from Mr. George Gatenby's, Barton.

Sunday, 5th August. Went across in boat and walked to church at Kirklands. Mr. Giles preached.

Sunday, 14th October. To Kirklands church, Mr. Giles preached but did not keep us long as 2 swallows disturbed him and he had to give up.

Mr. Giles preached most Sundays in this diary record, Dr. Adam Turnbull at other times, including the time he made everyone late home "because he preached a long sermon and also gave them a lecture on singing and to get up a singing class".

Saturday, 24th November. Young Giles came this morning to learn to shear sheep.

Obviously Mr. Giles is the minister residing in Kirklands and "young Giles" is a son, learning to do jobs on the property.

Mr. Giles' appointment finished 1869 and he went to the parish of Winchelsea and Birregurra, Victoria. He died 1898.



## *A. Michie 1871-1885*

I introduce to you now, the REV. ALEXANDER GORDON MICHIE and his wife Sarah Susanna Mary Le Fevre.

Prior to 1866 this couple who hailed from Aberdeen, had set sail on board the “John Williams” on their way to the South Seas as missionaries with the London Missionary Society. During a storm in the Bay of Biscay the young wife was thrown from her bunk and injured. When the ship called at Melbourne Mr. Michie felt they should go no further as his wife had not recovered from the accident.

So it came about that he was seeking ministerial work in Victoria and, being “a Presbyterian both by training and principle” found employment with the United Presbyterian Church, Ryrie Street, Geelong. Essie Mary Gordon was born in Geelong 5th August, 1866, which must have been about the time the Rev. Michie began in Geelong. We know he was at Ryrie Street for at least 12 months, and then at some point moved to Wallaroo, South Australia, because this is the charge he left to come to Kirklands, Tasmania.

He came to be assistant to the Rev. Adam Turnbull and so lived at Kirklands. The family consisted of two little girls, Essie and Eleanor Elizabeth Ann (Nell). Essie was five years old.

At the beginning of 1873 the following appeared in the Launceston Examiner . . .

EDUCATION: A school for young ladies will be opened (D.V.) at Kirkland near Campbell Town by Mrs. Michie after the school holidays. Mrs. Michie has had extensive experience in high class schools in England and France and holds a diploma from the Academie Francaise. She will be assisted in the duties of the school by a competent musical governess.

Kirkland is about seven miles from Campbell Town, is pleasantly situated on the Macquarie River and affords the advantages to a healthy country home and quiet neighbourhood. For terms apply to Mrs. Michie, Presbyterian Manse, Kirkland, near Campbell Town.

18th Jaunuary, 1873.

Their own two daughters would have been foundation scholars. As can be seen from Mrs. Michie's maiden name her family is by origin from France — of Huguenot descent. Whether she was born in France we don't know, but her grandson Rev. Norman Paul remembers her as an old lady [she lived to 84 years] living with them at Shepparton "an avid reader of her New Testament in French". Mr. Paul's mother was Essie the eldest daughter.

With baptismal records, the civil register of births and help from grandson Norman Paul, we find mention of eight more children. At her death Mrs. Michie was stated as being the mother of 11 children, "nine of whom survive her".

[tentative coupling of names with birth dates thus\*]

A son, 1871, \*Alexander.

John Gordon (Jack), 1873.

Arthur George, 1876.

Aimee Christine baptised 30/12/1877 by Rev. John Wardrop. Nursing sister 1st A.I.F. Later had a Private Hospital in Shepparton, Victoria.

A son, 1879, \*David. Died young at sea.

G. L. Michie, 1881.

Harold Speechly born 30/11/1882, baptised 8th February, 1883 by Rev. John Lyle. Became a Presbyterian minister in N.S.W.

Winifred Dove born 12/4/1884 baptised 20th July by her father.

Seven births are registered at Campbell Town [how was Harold missed?] but only three baptisms could be found. The others were maybe baptised in neighbouring churches (or manses) by the ministers there and so are in their registers or the pages lost [many old records are simply loose pages]. It seems likely that the Rev. Thomas Dove, Glamorgan, was a family friend as the youngest daughter received the name Dove.

In order to run the school for young ladies Mrs. Michie must have employed help. Kitchen help and a nursemaid surely, though of course older children all had chores to do. Incidentally we do not know how long the school was operating.

The ministry of Dr. Adam Turnbull ceased in 1874, then in 1876 Kirklands and Esk Vale were separated from Campbell Town and Upper Macquarie, although Mr. Michie was still supervising generally.

In 1877 when the Rev. John R. Wardrop M.A. came from N.S.W. to Campbell Town, the Charge was divided into two. At the end of 1879 Mr. Wardrop tendered his resignation and was about to move to Fingal but seemed inclined to “yield to a movement in the Campbell Town district for his resignation to be withdrawn”. He did stay on with the addition of work at Fingal. Now, the explanation could lie in the fact that, on 31st January 1880, the Rev. Alex. Michie performed the marriage ceremony in St. Andrew’s campbell Town for the Rev. John Robert Wardrop and Agnes Davidson!

In 1877 for eight days every two months settled ministers in charges were expected to visit Home Mission Stations not supplied by ministers. If there existed a vacancy in a neighbouring charge, then too, ministers took it in turn to supply the pulpit there. So we read of Kirklands supplying Scots, Launceston. In July 1877 there appeared for the first time "The Presbyterian Magazine". This publication for all Tasmania, is described as a little "too solid" and not newsy enough for the general reader. It came out monthly for six and a half years but proved too costly to continue. Mr. Paul has two bound copies in which are articles by both Mr. and Mrs. Michie.

In 1885 the church at Esk Vale was moved to Epping and the land sold. The Presbyterian Church Act of 1878 was cause for great celebration and a dinner was given in St. John's Schoolroom Hobart, to which members of Parliament and representatives of sister churches were invited. It was then the name Church of Scotland of Tasmania was changed to Presbyterian Church of Tasmania; a real "setting of the house in order" seems to have taken place making all ready for the Union which finally came in 1896. So in 1880 "a scheme of reconstruction was put into effect", viz. the Synod of the Presbyterian Church of Tasmania now took the place of the Presbytery of Van Diemen's Land as the Governing Authority, constituted by two Presbyteries — Hobart and Launceston. Kirklands/Esk Vale was part of the Presbytery of Launceston, as was Campbell Town, Upper Macquarie and Fingal. This Presbyterian Church Act of 1878 repealed the Church Act of 1837 "so far as the same relates to the Church of Scotland".

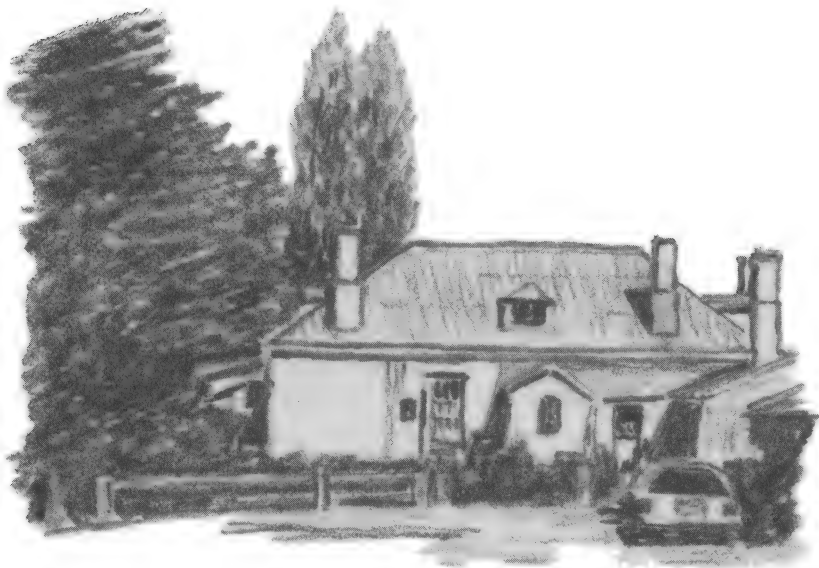
Essie was recalled to Kirklands from Melbourne, much to her sorrow. She had been living with her Uncle, Dr. Le Fevre in his large house and garden next to Independent Church, Collins Street. She used to stand facing north towards the mainland vainly wishing

herself there. Eldest daughters sometimes had to work hard. Essie had waist length hair which her small brothers and sisters used to delight in swinging on!

Whilst on a visit to Europe in 1835 Mr. Michie resigned from Kirklands Charge. It seems that ministers at that time did not necessarily have annual holidays but saved up and went “home” for an extended visit when a ‘locum tenens’ could be found. Surely Mrs. Michie went too, but 10 or 11 children!? Maybe that is why Essie at 19 or so, was recalled to take over the household.

We don’t know where the family went to from Tasmania, possibly near Brighton Beach, Victoria because it was here a Rev. Paul was a pioneer minister and married Essie Mary Gordon Michie in 1894.

For the last seven years of his life the Rev. Alexander Michie was the minister at Bombala N.S.W., and died in 1902, three days after preaching a sermon with the text, “He being dead, yet speaketh”.



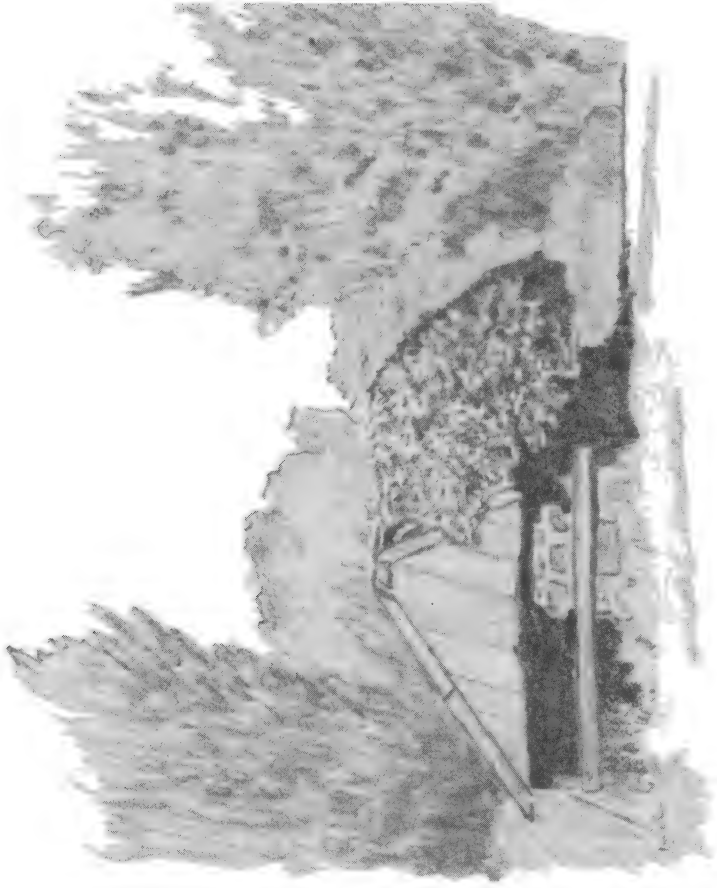
*Back View, Usual Approach.*

## *James Beattie 1885-1888*

Sadly I can't introduce you to the Rev. JAMES BEATTIE. He came to Kirklands in December 1885 and departed December 1888. Heyer indicated he came to Chalmers Church, Launceston from London earlier in 1885, but did not feel able to accept the Assistantship which he filled temporarily for six months, and so accepted a call to Kirklands.

From here he went to Queenscliffe, Victoria. I've found no trace of wife or family. He is no connection of the John Beattie who came from Scotland to Scottsdale, Tasmania, the previous year 1884. Nor of the Rev. Graham Beattie at Griffith N.S.W. in 1886.

At the end of the 1880s it seems the gardener at Kirklands was Thomas Davidson. It's not known just how long this family was here in the stone cottage, but "Jonk" Davidson used to tell friends he was born here. He was the eldest son of Thos., and his real name is Thomas also. The family was later on St. Johnstone. "Jonk", the nickname, comes from a small boy's inability to say clearly where he lived. The clue to the family's movements is always box hedges, and recent research in Scotland found box hedges in the gardens from which the original emigrants came. The driveway at Kirklands has box hedges either side, but horsedrawn vehicles were narrower than modern cars and so recently one hedge was moved to widen the driveway. It will take a long time to catch up to its partner!



*Stone Cottage Ruin.*



## *D. A. MacDougall 1889-1894*

Come, meet briefly the Rev. DANIEL ALLAN MACDOUGALL who arrived from St. Georges' Geelong, in November 1889.

His wife was Ellen Jackson Robertson and they had several children. While here a son was born May 1891, and baptised Allan Kirklands, by the Rev. James Scott. The baby died before the end of that year. And mother died too before 1899, when the Rev. Dan married again, but by that time he had been gone from Kirklands five years. After five years in the Kirklands parish he moved to Malvern, Victoria in March 1894.

His second wife was Rachel Buist Gibson of "Belle Vue" Epping, Tasmania, daughter of James Gibson. Her home is within the Kirklands parish. The Rev. Dan, the marriage certificate says, was a widower aged 42 with six children living (four had died). By his second wife the Rev. Dan had five children, and these we do know a little about.

1. Ian — died a P.O.W., 1939-1945 war.
2. Nancy. A daughter is known to have worked in the Presbyterian Church Office, Melbourne, possibly Nancy.
3. James, born 1905.
4. Walter — "Mac". Married Gladys Giles sister of the Rev. Alf Giles who in the period 1937-45 was a minister at Kirklands. Mac had fiery red hair: I wonder did the Rev. Dan also? From 1939 to

1946 the MacDougalls were on the staff of Ernabella Mission in the far N.W. of South Australia. Officially in charge of stockwork with sheep, for 2 years, 1940-1941 he was acting Superintendent of the Mission. From here he went to the Derby area of W.A. where he accidentally shot off some of his fingers. He was sent to Perth by boat where his wife met him and threw his gun overboard into the Indian Ocean. When the Woomera Rocket Range in central South Australia began in 1947, under the supervision of Dr. Chas. Duguid a Presbyterian layman [State Moderator at one time] who had directed the beginnings of Ernabella Mission, the Department of Supply and Aboriginal Affairs appointed a Native Patrol Officer. Mac got the job in view of his past experience. Mr. and Mrs. MacDougall lived at Woomera in a caravan, with which they travelled widely.

He was Warden of the United Church at Woomera when Padre Stuart Calder was Chaplain of that multicultural community.

5. Russell — became a Doctor in Melbourne.

This family returned to Tasmania when the Rev. Dan became minister of Hagley 1913-1918 and the boys of this second marriage are remembered as weekly boarders at Scotch College, Launceston.

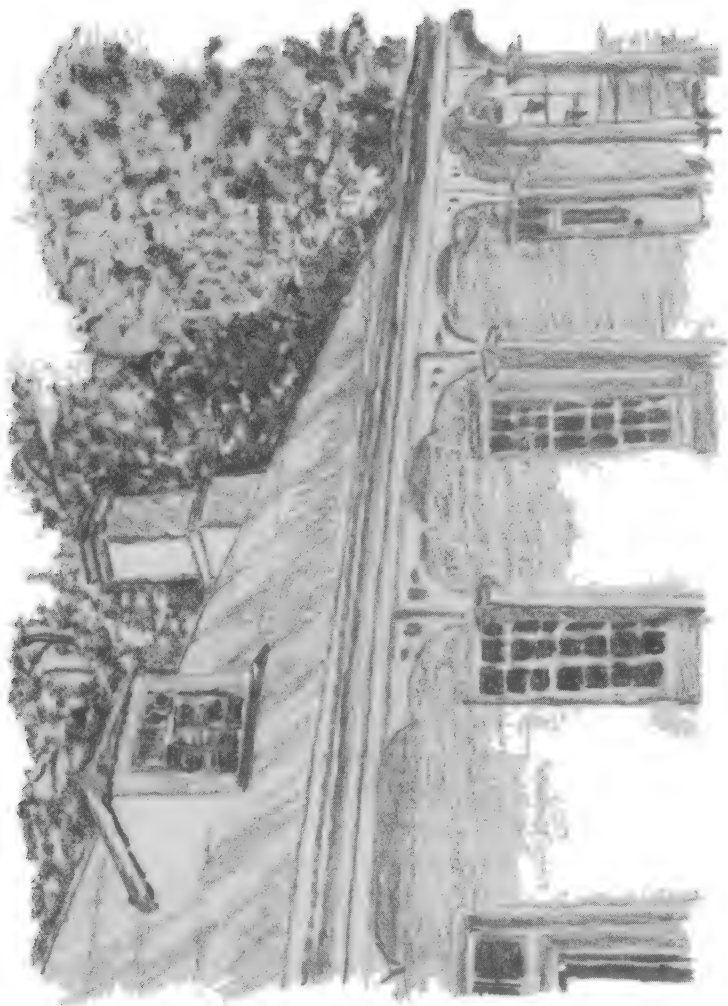
## *R. M. Fergus 1894-1900*

Next in line for introduction is the Rev. ROBERT MORRISON FERGUS, M.A. and his wife Elsie Caroline Ray who lived in Kirklands from 1894 to 1900. They came here from Mentone, Victoria. These folk are somewhat shadowy as I have not found a great deal to tell about them. They probably brought a small son with them, he is remembered by John M. Taylor as a freckled lad who tried to remove the freckles with sandstone!

On 22nd October, 1897 a daughter Muriel Barbara was born to them and baptised on 17 December by the Rev. Henry Jones.

Then 18th March, 1896 the Union Assembly was held in Hobart and the photo taken of ministers and elders present, includes Mr. Fergus. He is shown with a substantial dark moustache and receding hairline, sitting in the line-up with his left hand resting on the crook of a walking stick. Seemingly a relatively young man he needed the aid of that stick. He is noted by Heyer as taking an active part in the work of Presbytery and Assembly. The union celebrated was between the Free Church Presbytery [begun 1847 by secession from the Church of Scotland in V.D.L.] and the Synod of the Presbyterian Church of Tasmania, which thus formed the Assembly of the Presbyterian Church of Tasmania.

The Fergus family left for Auburn, Victoria in June 1900.



*Verandah, East End, Minister's Study.*

## *F. E. Oxer 1901-1909*

Into the twentieth century now. On 29th August, 1901 the Rev. FREDERICK ERNEST OXER, M.A., B.D. was inducted into the charge of Kirklands — Epping which very soon had Campbell Town added. For 24 years the two had managed, together with smaller preaching places, to be separate charges.

Mr. Oxer and his wife Margaret Elizabeth Gordon, came from Albert Park Melbourne, with one son Gordon, born 1899. Before training for the ministry Mr. Oxer studied Pharmacy and was Dux of the Victorian College of Pharmacy.

Mr. Oxer was very happy for the eight years they lived in Kirklands but his wife not always so. To visit outlying properties he harnessed up the pair of ponies “Tiny” and “Fairy” in the buggy and set off for a couple of days at a time. Clumps of trees on the property gave shelter to swaggies who would call at the manse. No electricity, no phone, no neighbours within call — Mrs. Oxer was very nervous. Don Oxer remembers the handyman of that time, a bachelor called Walter, who lived in the wooden cottage amongst the pines. The stone hut was then a storeroom — playing in the wheat was fun for a small boy!

Three children were born in Kirklands manse, Donald Thomas 1902, Dorothy Margaret 1905, and Agnes Isobel 1908. Gordon, the eldest child, began his schooling at “Baskerville” across the river with the Finlay children who had a governess. Father rowed him across the river to go to his “centre of learning”.

Seemingly summer was busier as regards parish work. Mr. Ozer engaged an assistant in the summer of 1904/5 but his request to the Board of Management for the same to happen the next summer was refused.

He was very interested in photography. In those days photos were “plates” and the camera operated poised on a tripod. The album of these photos, mostly children and family, is very heavy. The upstairs room behind the bathroom was his “darkroom”.

Mrs. Ozer’s abiding memory was of the flagstone kitchen floor on which everything dropped, broke, including “those awful Hendrick pots”.

One day Mother, taking small son Don with her, was driving to Campbell Town to meet Father. Coming towards them was a timber jinker [horsedrawn]. In passing, a hub cap of the trap struck a hub cap of the jinker. Don was thrown out on his head right behind the pony’s heels, the shaft of the trap was broken, and the driver of the jinker came to the rescue of the frightened pony. Mrs. Ozer never drove again!

Mr. Ozer left Kirklands 1909 for Claremont, Western Australia. Another daughter, Elizabeth, was born 1914. Then in the early 1920s the family was back in Tasmania for three years, father being the minister of St. John’s Hobart. Then it was that the two older girls attended Hobart Ladies’ College where it is remembered on their first day they slid down the banisters. Students of longer standing said “Just wait till Miss Rae catches them!”

Later again father became the Rev. Professor of Theology and Church History at the Theological Hall, Ormond College.

Gordon Ozer, M.B., B.Sc., became a noted doctor in the Wittenoom area of Western Australia and his son Michael a Presbyterian minister like grandfather.

Donald Ozer, D.V.Sc., became a bacteriologist and Dr. of veterinary Science in Tasmania and Victoria.

Dorothy and Betty trained as nursing sisters at the Royal Melbourne Hospital. Betty also at the Birmingham Accident Hospital, England, the only Australian ever to do this course. Recently she was made an Emeritus Member of the International Commission on Occupational Health; she is the only Australian to receive this award and the only woman.

Dorothy married the Rev. Robert Hutchison Reid of Hobart. Isobel married the Rev. Walter Harrison and their first church was Oatlands.

It was during Mr. Oxer's time here that Barton [or Isis] church was built on land provided by Mr. R. Gibson, adding another preaching place to the charge. Mr. Oxer performed the wedding of the Rev. Johannes Heyer, author of that helpful book already mentioned, to Amy Florence Isabel McGregor at Sandy Bay on 6th June, 1905.

The Rev. R. M. Fraser, famed for work in the New Hebrides, was serving in Home Missions in Tasmania at the time of the vacancy caused by Mr. Oxer's move to W.A., and so became supply minister for Kirklands-Campbell Town. He was paid £4 a Sunday and driven from preaching-place to preaching-place by the managers. During a vacancy it was the custom to arrange for an interested minister to come from interstate "preaching for a call", and to ask him to stay at least two Sundays, four if possible [their annual holidays?].

At this stage, 1909, prospective candidates were informed that the stipend for Kirklands, Epping [inc. Campbell Town & Barton] would be £300 a year, manse, and 40 acres of land. Interesting to note a rise of just £100 in 80 years.



*Verandah, West End, Schoolroom.*



## *P. Hope 1910-1921*

Meet now, the Rev. PERCIVAL HOPE, B.A. and his wife Florence Ellen Scotford, who arrived at Kirklands in June 1910 with three year old Alec Derwent [born 1907] and two year old Margaret [born 1908].

Correspondence just prior to their arrival tells something of the conditions under which ministers moved manse in those days . . .

“to inform the Rev. Percy Hope 1/ that there was no horse and vehicle for the minister’s use, 2/ that the Board would provide wagons for carting the minister’s furniture from the Railway Station to the manse but would not assist in other expenses attending transport of furniture, though a reasonable sum, \*repayable out of the first year’s stipend would be advanced. 3/ that the Board had no objection to the minister taking a month’s holiday every year provided the congregation were not put to expense for supply during his absence.”

\* This was duly done and the loan deducted from the stipend in July 1910.

Alec Hope, the poet and author of today, writes of his father’s background . . .

“Father’s father had been a bootmaker from Ulster who settled in St. Mary’s near Penrith, N.S.W. Father learned bootmaking and all his life did his own cobbling and repairs. At an early age he was apprenticed to a baker and pastry-cook, but did not finish his “time”. He resolved to be a

Presbyterian minister and so first went back to school and finished his education and by means of scholarships, entered the ministry.”

The Hopes are remembered as having a horse called “Poplar” and driving a sulky. Readers may be interested in this definition of a sulky. ‘Strictly speaking a sulky is a light wheeled vehicle designed to carry only one person, and usually drawn by a horse. The name is thought to have originated because a one person vehicle was an ideal conveyance for someone in a sulky frame of mind. In Australia, sulky was long ago adopted into the language to refer to any two wheeled, horse drawn vehicle.’

Alec Hope can remember as a very small boy having his bath beside the nursery fire; and begging his mother for a sip of her cup of tea, but being told it was too strong for him. So the children’s hymn “Jesus loves me” for him, went “I am weak but tea is strong”!

Lois Mary was born 1912 and David Kirklands in 1915. This was ten years or so before the parish provided a car for its minister, but Mr. Hope had a car of his own at one time, a Ford Roadster.

He is remembered by the Tasmanian church for his “unwearying efforts in connection with Home Mission work”. For the period of time that he did this work on behalf of the Assembly he had women who acted as his secretary, one such person was a Miss Mason. An office for this assistant was set up in the school room. Margaret and Alec had school here half a day and the other half the secretary was at work.

Mr. and Mrs. Hope had both been teachers at some stage, so their children received lessons at home, though Alec remembers the local school was in the woolshed at Baskerville. During the shearing season school was brought across to Kirklands and installed in the wooden cottage behind the manse amid the pine trees. The Gardener and handyman, Mr. Butling, took his annual

holidays at this time, and the Hope children went to a “real school” for a fortnight.

There were many different ladies who helped at different times with children and household duties. Miss Rose Leedham came for the jam making in the summer of 1914/15. Kate Leedham helped too sometime, and Mary Cook also. Rose regrets that her mother would not allow her to go with the Hope family when they moved away, as she was invited.

Alec Hope tells . . .

“My father ran his own small flock of sheep and milked his own cows and his neighbours cultivated his oats, cut his paddocks and built his haystacks for him. Mowing was still done with scythes and I remember being allowed to mow with the men and the refreshment of strong, cold black tea drunk from bottles passed from hand to hand.”

Committee Minute 18/2/13 regarding the manse:

“Mr. John Taylor stated that the net income from rent of the Kirklands paddock would not be sufficient to meet any large expenditure for repairs to the manse. He therefore asked the Committee (i.e. Board of Management) for the right to appeal to Members and Adherents if money should be required for such purpose. It was moved . . . seconded . . . and carried ‘that this meeting of Managers representing Kirklands, Epping, Campbell Town, Barton and Cleveland, endorse the principle that the trustees of Kirklands Church Property shall have the Right of Appeal to Members and Adherents when repairs to the property are necessary.’”

The manse was now some eighty years old, and depending on when roofing-iron came into use, the shingled roof may have been covered with this waterproofing some years earlier. Work is always needed on a house.

In April 1915 we read of the necessity of finding hospitality for members of the forthcoming Assembly meetings, the ministers and elders who would be coming from all over the State. Campbell Town is central and this custom continued for many years. For a time the Presbyterian Church of Tasmania had three Presbyteries and Mr. Hope was Moderator of the Midlands Presbytery.

In 1912 a working union of the Presbyterian Church of Tasmania and the Presbyterian Church of Victoria was negotiated. This was a great advantage to Tasmania which benefitted from the stronger Assembly. Thus the separate Assembly of Tasmania was, at the same time, the Presbytery of Tasmania — the Moderator of Presbytery was also the Moderator of the State.

Then came the 1914-1919 war. "Mr. Hope stated that after consultation, the Picnic Committee had decided out of sympathy with the Empire in her time of stress, not to hold a Congregational Picnic this year."

Judging from signatures to minutes, Mr. Hope's time as Chaplain to the A.I.F. was March 1917 to March 1919, during which time names such as the Revs. Hull, Mabin, and Fraser appear. Elders G. L. H. Finlay and T. Muirhead took some services of worship and Mr. Fraser was back again as main supply minister. The Hope family remained in the manse and Alec remembers vividly Margaret and himself struggling at "milking the cows, which we were not strong enough to do properly."

In May 1919 the Rev. Hull moved, "That this meeting desires to forward a message to its minister at the front, assuring him of their continuous prayers and deep interest in his work; and their patient expectation of a speedy and satisfactory termination of the strife, and of his happy return to us under God's good providence." This resolution was heartily endorsed by all present.

An increase in the rental of the church paddock was asked for in 1918, a collection for manse repairs was taken in 1920, and the repairs carried out, including fences. Next it was the windmill's turn. The minutes note that agreement had been reached that Municipal Rates on manse and paddocks would in future, be paid out of general church funds: apparently the minister had been paying.

In July 1919 Mr. Hope again asked for travelling expenses, but the list of subscribers had not responded as perhaps they should, "after careful consideration of the revised list, the committee regrets . . . unable at this present time . . ."

Occasionally Mr. Hope found himself running against time and the story is told of the Campbell Town Station-master holding up the train for him, and exclaiming, "Ye'll be late when the last trump sounds, man!"

Mr. Hope resigned in early 1921, and a minute of appreciation is recorded of his eight and a half years of ministry and two years active service as Captain Chaplain, 5th Brigade, A.I.F. Later in that year the family moved to Lithgow, N.S.W.

David Kirklands Hope, after leaving school, worked for a firm of hardware merchants and later ran his own hardware business.

Alec Hope says, of his particular "trade", poetry . . .

"I like to think that I share and continue a tradition of craftsmanship. Though in the nature of things today I cannot earn my living by my craft, yet in so far as it brings me in anything at all, it is a retail trade and poetry sells by the piece. In my youth, indeed, newspapers were still paying for it by the line exactly as though it were cloth or fencing wire."

Then in his book "Native Companions" he describes Kirklands as he remembers it in his boyhood:

“The house had a view over the charming valley and the river to the Western Tiers, dropping off to the west in even fainter shades of blue. The house was set in a large garden, surrounded by trees which included three magnificent poplars of what seem to me in retrospect, enormous height and dazzling glory when they turned golden in autumn. From a small boy’s point of view they were more estimable because they could be climbed up to a part in the stems where I established a nest which was peculiarly mine . . . Kirklands . . . was still the place I dreamed of in my sleep for many years and I occasionally still revisit it in sleep, though now nothing but the feeling of the place remains: the actual landscape has little to do with the one I now see in dreams. It is still a place towards which I recognise a strong and vivid emotional tie and would willingly return to live there one day if it were possible, as of course it is not. It is still as it then was the house of the minister of the parish.”

The vacancy after the Rev. Percy Hope had left is interesting for a number of reasons.

The Supply Committee met in June 1921. Though the terms of settlement give the stipend as the same £300 p.a., with manse and 40 acres of land, there is now a travelling allowance £25 “throughout the charge, this amount to be reviewed from time to time.” And Removal Expenses: “Provided the minister called be resident within the State, a sum of £20 be allowed. On the other hand, should he be resident in another State, a sum of £40 be allowed.”

Later that year, more was added, “The customary holiday of three weeks be allowed.” This second meeting was held at Ivy Cottage, Campbell Town — obviously a Turnbull was on the committee.

Then in December a further meeting recommended that the Charge provide a horse and trap for

the use of the minister, but that the horse and trap be the property of the Charge.

In January the Rev. F. Oxeo presided over a congregational meeting. He was then minister of St. John's, Hobart.





## *F. E. Yarnall 1922-1932*

In January 1922, meet the Rev. FREDERICK E. YARNALL, B.A. and his wife Helen Lucinda Long. They came from Port Fairy, Victoria.

Mr. Yarnall had a Cockney accent, he hailed from London, and is remembered as a tall gentleman with white hair. This makes us think he was elderly, but he may have been in his thirties.

On 1st May, 1925 a son was born, John William Rose Yarnall, who is well remembered, and considering he would only have been seven years old when they left the Kirklands manse, he certainly made his mark! He was the envy of other boys because he had a bike.

As help in the house, a young girl, Ivy McGee was employed. Ivy was twelve and a half and had just left school. Her family lived on Barton, and Ivy was very homesick for them all. A house with just one extremely lively small boy was very lonely. While Mrs. Yarnall played the organ in church, Ivy had to invent all sorts of things to try and keep John quiet in his pew. By the end of each day, left to eat her meal alone in the kitchen, she was very miserable, and so her very first job, for ten shillings a week, came to an end after about a month.

At the end of his first year at Kirklands Mr. Yarnall and his wife were invited to share in the festivities that went with the Centenary of the arrival of the Taylor Clan from Scotland in 1822. Folk gathered at Valley-field that day at noon for the Thanksgiving Service under the trees. This was followed by a luncheon in the

woolshed. Mr. and Mrs. Yarnall were seated with guests of honour at top table, and towards the close of the list of speeches, he proposed the toast "Our Host", Mr. Reginald Taylor, which was honoured with enthusiasm.

The dates are uncertain, but it may have been about this time that Mrs. Lucy Taylor on Winton held regular Sunday School lessons for the children living on the property.

It's obvious we are closer to our own time, memories are more accessible. Not every minister is remembered with a descriptive nickname, but it seems Mr. Yarnall was known as "Sheepshanks", and had a favourite phrase that kept recurring in the sermon, "at long last . . .!"

The Yarnalls went to Hamilton from here, and the story is told of John going to school there one day wearing a black tie, announcing that his father had died! The teacher did the right thing — he was sent home! Actually father died 4th June, 1956.

Technology really arrived in the Yarnalls' time. Not only did son have a bicycle, but the phone was installed, and the first parish car arrived.

August 1923, "Moved by the chairman, that this committee approve the purchase of a motorcar for the more effective working of the charge, together with provision for its upkeep, provided sufficient money can be raised . . ."

October . . . "with monies promised and sale of the two horses, there would be £200 . . . estimates of £58 p.a. for running costs. Moved/seconded, "that a single seater Ford car be purchased at a cost of £200, for the use of the minister, the car to be the property of the church." Mr. Finlay to place the order and sell both horses if necessary.

Insurance on the car lapsed for the want of a second.

February, 1925. Mr. Yarnall to be allowed £10 in lieu of the usual annual holiday.

February, 1926. Mr. Yarnall reported on the running of the car. Mileage covered for the year, 6,000; cost of running £76.5.0. So, Mr. Yarnall was granted a bonus of £10.

May, 1926. Mr. Yarnall brought up the subject of a telephone for the manse. He gave estimates . . . installation £60 . . . annual upkeep £5.6.0 "approved, provided it can be financed satisfactorily." The usual subscribers evidently also approved because the minutes record that in July the money was in hand for phone installation. The line was a private one, not a shared party line as were all others either side of the Macquarie River. The number was 44.

That same month the manse windows needed repairing, one wonders was lively son in any way involved? Two fireplaces in need of repair could hardly be connected with his name though!

By March 1928 the church motor car was in need of replacing. [Note here: it was not till after the second World War that roads in these parts were sealed.] Mr. Yarnall received an extra £10 for its upkeep and a £50 increase in stipend was recommended after a visit from an Assembly officer.

Bill Pelham, the handyman then, a number of times received a bonus of £2 or so for work on fences.

Another centenary occurred during Mr. Yarnall's ministry. During the state visit of the Moderator-General of Australia, the Rt. Rev. A. Crow from Western Australia, the Kirklands congregation celebrated 100 years since the commencement of worship services on this land.

A brochure which all received on arrival, gave dates of all ministers since John Mackersey, other important facts, and listed ordination dates for elders too, those known.

The tablet which was unveiled during the morning service, reads . . .

This tablet was erected  
To Commemorate the 100th Anniversary  
of the Worship of God  
at Kirklands, Macquarie River  
by the Members and Adherents  
of the Church of Scotland 1829-1929  
and was unveiled by the Moderator-General  
of the Presbyterian Church of Australia  
the Right Reverend Alexander Crow  
August 11, 1929  
For Christ's Crown

*(Here is etched a crown. The motto is that of the  
Covenanters' Flag 1638 onwards, in Scotland.)*  
and Covenant

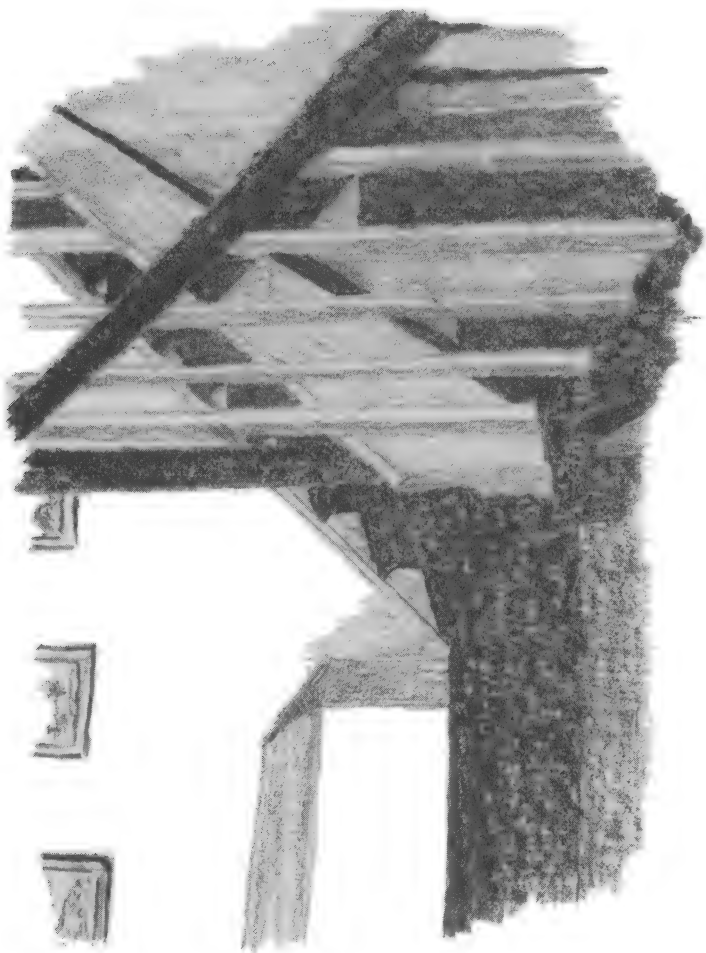
The wording on this tablet, to the right of the high pulpit, may have caught the congregation by surprise: here is the Presbyterian Church of Australia celebrating a centenary of the "members and adherents of the Church of Scotland". An interesting conundrum!

In April 1931, as many annual subscriptions had been curtailed, the travelling allowance of £25 p.a. was to cease, and Mr. Yarnall accepted a 10% reduction in stipend, for the current year from 1st May.

The Depression was being felt. The ladies of the Charge were asked by the Board of Management to hold a Fair in aid of church funds. Later it was agreed that the proceeds of the Fair could be allocated as the ladies decided.

Mr. Yarnall was called to Hamilton, Victoria, at the end of 1932. He was so praised when he was leaving that he decided perhaps he would stay after all! Mr. John Taylor, Session Clerk, had the unenviable task of telling him that first thoughts are best! Mrs. Kath Porter tells the story of Mr. Yarnall making a parish call on her mother who, at the moment of his call was reading "Lady

Chatterly's Lover". With great presence of mind she tucked the book beneath her and entered into conversation with the minister. Unfortunately her presence of mind vanished when she offered a cup of tea and rose to prepare it!



*Narrow Stairs.*

*P. Somerville*  
*1933-1936 and 1945-1949*

Let me introduce you now to the only Kirklands minister born in Tasmania, the Rev. PHILIP SOMERVILLE whose home as a child was "Huntly Hill", Lilydale, Tasmania. He came to Kirklands from six years' work with the Australian Inland Mission, first in Carpentaria Gulf Patrol; then he had opened up the Kimberley Patrol Western Australia and it was from work at Carnarvon that he came to Kirklands.

Philip Somerville and his wife, Matilda Agnes Rainbow Gillespie are unique in another way also — he served the church at Kirklands twice. Very rarely does a minister accept a return call after a break of some years. His son John explains this in that he himself was studying at Hobart University in 1945, and so, as much of his young life had been spent with no home to go to from boarding-school [his parents being miles away in the inland] his father was trying to make a home for his family at last.

Young people of the time remember with affection that Mrs. Somerville was called "Tilly Rainbow" though they didn't know why — her full name explains. Mr. Somerville is remembered particularly for a mischievous sense of fun, playing tricks on neighbours as when Ismay Muirhead, of "Woodford" next door was rung up and told of a parcel from Mrs. Nicolson waiting in the box at the gate. With great excitement she ran the long road from Woodford on the banks of the river, up

to the mailbox at the gate — watched with mischievous eyes from the manse. Needless to say — no parcel!

The Somervilles had two children. John would have been thirteen in 1933, Marion Matilda (usually called Mary) three years younger. Mrs. Somerville is remembered for a beautiful Kirklands garden; she also kept flocks of poultry, turkeys, ducks and fowls, and they had at least two cows.

Bill Pelham was still the gardener/handyman and must have been a fair gardener, he sold the surplus to the Campbell Town Hotel. Ismay Muirhead remembers being shown round the large vegetable garden and told that the sweetcorn would be ready to pick “when its beard is long and white like mine.”

There was great consternation in about 1935 when a huge poplar growing outside the front door blew down in a storm and broke over the ridge of the house roof sending branches down outside the back door. Mrs. Somerville was so nervous she moved out and stayed elsewhere until damages were repaired. This included a dormer window upstairs and the necessity to reline the upper front west room.

Church membership numbers must have dropped: 1936 Kirklands Annual Financial Statement was to be typed not printed as previously and only 50 copies, not 100.

Family names in Kirklands Sunday School at this time include Leedham, Littlechild, Muirhead, Taylor and Rusher.

At the end of 1936 as the Somervilles left for work with the A.I.M. in Western Australia, Mrs. Somerville was praised for her great assistance in leading women’s groups connected with the congregations.

In July 1945 when the couple returned to Kirklands, new arrangements had been made by the Board of Management and the stipend had gone up. It was now “£400 p.a., manse and 40 acres, free of rates and telephone



rental. Three Sundays annual leave, a travelling allowance of £150 a year, the minister to find his own car.” John recalls three cars. First the two seater A Model Ford, then a Wyllies and finally their own family car, a Ford V8.

In 1945 Mr. Somerville did not have his own car, so they offered to sell him the parish car. He refused to buy — it wasn’t in the best shape — but hired it for £8.6.8 a month, until it was sold and he bought his own car.

John Somerville with other young men of this district, joined the R.A.F. in the 1939-1945 war, and so was in London at the end of the European campaigns. These young fellows were encouraged to take any casual outside employment in order to enhance their skills for when they would be “demobbed”. The best thing available seemed to be as “extras” in film studios, so they were in a number of productions e.g. as Roman soldiers in “Caesar and Cleopatra”. The young people of this district heard about it: John they knew as a very handsome chap with a moustache, so off they all trooped to the pictures, but try as they might they could not catch a glimpse of that film-star! He studied law at Hobart University after the war and progressed through solicitor, member of the bar, to Q.C. and County Court Judge. He retired in 1980 and lives in South Australia.

A big event at Kirklands on 6th March, 1948 was the wedding of Marion Matilda aged 25, law student, to Alan Charles Robinson, a surveyor. The whole event went off exceedingly smoothly, so the organiser, her brother, tells us!

Not many ministers have their sermons remembered. Philip Somerville once preached on “The Virginia Creeper”. The title stuck if not the message!

A memorable occasion was the visit of the Rt. Rev. Dr. John Flynn when he was Moderator-General of the Presbyterian Church of Australia. He and his wife

stayed with the former padre and family at the manse, and the congregation was invited to come to the house to meet the Flynns. A neighbour sitting chatting with Mrs. Flynn was intrigued to learn that the impressive Moderatorial garb with its lace, knee breeches and black stockings always included a double pair of stockings, the holes in one would be covered by the second pair, and vice versa!

On 6th March, 1949 it is recorded “that Mr. and Mrs. Philip Somerville left by car last Friday morning (4th March) to go by boat from Beauty Point to Melbourne and on from Melbourne by car across the continent on Wednesday 9th March”.

They returned to work in Western Australia.

## *A. E. Giles 1937-1945*

In January 1937 Professor Oxer stayed at Miller's Hotel, Campbell Town for his holidays and took services at Kirklands. The Supply Committee consulted him about their need for a new minister, and so in March he recommended the Rev. Alfred Edward Giles who was then at Glen Iris, Melbourne.

Meet the Rev. ALF. GILES and his wife Florence Margaret Irvine Ramsay. They arrived with 2 year old David Lithgow, three year old Margaret Jessica, four year old Robert Alfred, and James Ramsay aged six. It was the end of 1937 and Auntie Bobbie (Mrs. Giles' sister) came to help move. Their furniture took some days to arrive and they all were given warm hospitality at "Winton" by Mrs. Lucy Taylor and her husband John. Mrs. Giles, all these years later still remembers with gratitude the kindness shown. She was puzzled though at seeing a portrait in Winton which she felt sure she had seen a day or two earlier in the home of her sister-in-law Mrs. Gladys MacDougall but was too busy with small children to give the matter any more attention. Looking back to the last century there is little doubt it was a Taylor ancestor of Rachel Gibson who married Rev. Dan. MacDougall.

When the Giles family arrived it was summer and they noted with pleasure the new bathroom and toilet, though the old "dunny" was still in operation west of the house just beyond the old school room [pans to be emptied as required]. It was a two-hole model [some

say three] with choice of height for child or adult. Mr. Giles decided he and the bigger boys could use this and the females and David could use the newer indoor set-up. When winter arrived Mrs. Giles says it was a different story! Blowflies of course were here to meet them — only fly swats, no sprays in those days.

Cleaning the windows with all their tiny panes was counter-productive too as the old paint on the frames was powdery and smeared the glass as one worked. The other wildlife which seemed to be counted in millions were the rabbits; as the boys grew older they were good at setting traps. The family remembers also ringtailed 'possums (no brush tails), echidnas, bandicoots, fish, eels, native hens, plovers, many birds (but no kookaburras) and platypus. Rob was called "Platypus" at Scotch, Launceston, because he was an excellent swimmer. Water-holes in the Macquarie were good for swimming.

At first the Giles children were taught by father [a former Maths teacher at Geelong High] using the old school-room of one hundred years before. At this time a family named Brain lived in the wooden cottage on the property. Mr. Brain was a shearer, his son Andrew had school lessons with the Giles children. Later on they all went to school over the river at Baskerville where there was a small subsidized Government school with Miss Daisy Leedham as teacher. This school was closed in 1946.

There was great excitement once a week when the grocery van came out from Campbell Town. The children could spend their ½d or 1d on lollies, which were not to be eaten all at once. All day suckers were favourites.

Gales one winter so damaged the windmill which pumped river water into high storage tanks that it had to be replaced.

Permission was given to use the parish car for holidays and the family went camping. This was the summer of 1939. Professor Oser and Mr. Somerville each took a service or two while Mr. Giles was away. Camping was a favourite way of spending holidays.

A Parish Hall for Campbell Town was talked about at this time, and the Presbyterian Women's Missionary Union of the Parish gave £6 to start a fund. Mrs. Giles was President.

Board of Management 1st May, 1939. "A letter from Miss M. Muirhead to Trustees of Kirklands was read which stated that Mr. and Mrs. Giles had kindly offered the sole use of the old study (i.e. school room) in the manse for Kindergarten Sunday School. As the room required to be renovated Miss Muirhead suggested that, if necessary paper for walls, paint for windows etc. were provided, the Sunday School Teachers would put the room in good order themselves. The trustees of Kirklands who were all present, said that they would be glad to comply with Miss Muirhead's request." Mrs. Giles was one of the teaching staff.

The car seemed to be a problem. Presbytery and even Assembly was asked for financial help. Mr. Giles did get a bonus from the parish of £44.7.0 at the end of 1940 for costs.

In February, 1942: "the managers to arrange insurance against war damage for all the church property of the charge, Campbell Town, Kirklands, Barton and Epping." March 1943, Kirklands manse and cottage were insured for £500 with the War Damage Commission. Premium £1 per annum.

By now Mr. Giles was Chaplain of the 111th A.G.H. [Australian General Hospital] a mile or two west of Campbell Town 1943-1944. He was to spend three days a week at the hospital, a fact he explained in detail to a Board of Management meeting, and on Sunday afternoons the Kirklands manse was Open House to all

off duty staff and proved a popular place in which to relax.

Also in 1943 care of the Methodist congregations of Ross and Campbell Town was taken over by Mr. Giles and the people of the parish expressed concern for his health if this work load continued. He was ill in October. A stipend increase soon after was no doubt welcome [to £400 p.a. £50 travelling] but did not necessarily cure his health problem. And the church car was to be allowed for private use as well as parish duties, but the "railway recommended for long distances".

Mr. Giles resigned June 1945 after eight years in the charge. He died in 1965. The name Kirklands evokes happy memories to the Giles family. Rob liked Tasmania so much he has in recent years bought a property at Colebrook where he is farming, Jim is Deputy Director-General of the Education Department of South Australia, David an engineering lecturer at Swinburn Technical College, Melbourne, and Margaret is married and living in Adelaide near her mother.

Ernest Giles the Explorer in Central Australia in the 1870s is believed to be an ancestor.

As previously mentioned Philip Somerville returned to Kirklands in 1945, remaining till 1949.

## *Vacancy 1949*

When the Selection Committee began meeting in the vacancy after the Somervilles left early March, 1949, someone had a bright idea, "that the Interim Moderator get in touch with the Moderator of the Church of Scotland, enquiring whether he could recommend a minister to come out under the emigration scheme of the (Australian) Government. Agreed, and 1/ all correspondence be by airmail, 2/ the Rev. L. O. C. White be written to and asked to forward this proposal when he reached Scotland." [L. O. C. W. was a Tasmanian minister about to go to Scotland on holiday, or similar]. It must have been soon after, that Mrs. Christie-Johnston saw an advertisement in the Church of Scotland magazine "Life and Work", and what made her read it again and point it out to her husband was, "100 acre glebe"! He replied that he had not been long enough in the parish of Walls, Shetland, and could not think of leaving. But the advertisement continued to be printed for some months and so in October 1949, Rev. Alastair Christie-Johnston made enquiry.

Letters and information went back and forth, and an open Immigration Form was sent to the appropriate authority signed by the Tasmanian State Moderator. Then a Call was signed, April 1950, in favour of the Rev. A. Christie-Johnston.

Always in a vacancy the committee reviewed the Terms of Settlement which, as recorded, for once did

not say, manse “and 40 acres of land”, — the land was not mentioned, although it certainly had been in “Life and Work”. Early in the vacancy the question of a manse “for the whole charge” was referred to the Selection Committee, but nothing more is recorded.

People still talk about the great preparations for the coming of the Christie-Johnston family. Manse repairs and improvements were extensive — the house was now 120 years old — Mr. A. W. Taylor was appointed “Clerk of Works” with Messrs. G. A. Finlay and R. R. Taylor to assist. Estimates of work to be done reached the £1,000 mark.

Mr. Christie-Johnston wrote for advice regarding the purchase of a car [“Minister to find own car”]. He had to sell his car in Shetland, and so “owing to exceptional circumstances the Charge of Kirklands-Campbell Town (will) supply a car for Mr. Christie-Johnston”. A Hillman Minx was chosen costing £710.

£37.10.0 had to be forwarded to the authorities as passage money for the family.

The Rev. George E. Harrison was supply minister during this vacancy.



## *A. Christie-Johnston 1950-1965*

Now — join the excitement and meet the ten member family of the Christie-Johnstons!

Father, the Rev. ALASTAIR CHRISTIE-JOHNSTON, mother, Ellen Marjory Turner, Ian Nelson Christie-Johnston aged 16, Hamish George Christie-Johnston, Ellen Marjory Christie-Johnston, Joseph Gilkes Christie-Johnston, Emma Martha Isobel Christie-Johnston, Bjorn Christie-Johnston and Kirsteen Edith Mary Christie-Johnston, aged 15 months.

These migrants had travelled on the “Cameronia”, not with passports but with a “Document of Identity” issued by the Commonwealth of Australia, Department of Immigration, Australia House, London.” “This document is issued in lieu of a Passport to Alastair Christie-Johnston for travel to Australia as an approved migrant accompanied by his wife Ellen Marjory and children . . .” The typist then had great difficulty fitting in the eight full names with surname attached!

The ten people were allotted so much luggage space, but having no money allowed for removal expenses they brought clothes, household linen, bedding and a couple of carpets only. No furniture.

During the war the family had received food parcels from the congregation of St. George’s Geelong, (and a Sydney congregation too), so on arrival in Melbourne it was St. George’s who welcomed them. It was Melbourne Cup Day, and a train strike, so a convoy of cars arrived from Geelong including a taxi sent by someone unable to join the convoy. All were billeted in

Geelong homes for 3-4 days. In the afternoon of arrival day, the taxi man came back, in his own time, and gave the older ones a free tour of the city! Then on the day when they all had to catch the “Taroon” for Tasmania their Melbourne taxis stopped along the route and ice creams were bought for all the children. On board the “Taroon” father and Ian queued for a meal in the dining area only to find that Ian was refused entry — he was wearing a tie, but had no jacket to cover his shirt sleeves!

Arriving at their destination in Tasmania the whole family was billeted round the parish in pairs. The Induction was set for 8th November, 1950. Then father and mother had to set about buying furniture and this was arranged by Mr. Geof O’Brien at wholesale prices.

Father had agreed with Ian that he, Ian, would farm the 100 acres and so get practical farming experience. Mr. Reg. Taylor gave some ewes and Mr. Oldrey a ram, and Ian began. Week days, or as required he worked on St. Johnstone next door, for Mr. David Taylor, and all the necessary things that happen to sheep, shearing etc., were carried out on St. Johnstone. With his wool cheque Ian then paid for brother Joe’s education.

One of those who care for Kirklands has told of the embarrassment caused by the Christie-Johnstons expecting to use the whole 100 acres. Nothing could be done about it, and so for 15 years there was no income from the land. Ian later joined the Navy, two year National Service was then operating, but he signed on for six years.

In those days the upstairs bathroom of earlier times was usually just a box-room where things were stored, but the taps were still in the middle of the room. Small members of the family loved playing up there, there were always plenty of clothes for “dressing-up” and such games, and the taps were irresistible. One day Mrs. Christie-Johnston detected a large damp patch in

the middle of the bed in the main bedroom directly below, fortunately before the coming of the flood!

In 1951 electric power was about to come through, so the manse had to be wired in readiness. The workmen clambering around in the roof on the rafters above the ground floor rooms “found” the secret room. The girls of the family were not allowed to go into the roof but of course the boys did!

A Moffatt Virtue Electric Lighting Plant was purchased (£100) and installed in the garage next to the wash-house, for use till the main electricity connection. The exhaust blowing onto the wooden wall caused a fire that demolished the garage completely. So in 1952 a new garage was erected, no doubt the present one.

[Often in records the different church buildings of the parish were referred to as “church and stables”. In 1951 the stables at Epping were sold and removed, and a rainwater tank bought and installed with the proceeds.]

Mr. Christie-Johnston carried on with quarterly visits to Glamorgan parish for Communion services as his predecessors, Mr. Somerville and Mr. Giles had done, but the extra travelling ceased in 1951.

Gratification is recorded “that our minister shares considerably in the wider work of the Presbytery”.

In 1952 a minute was recorded “that this charge accept automatic adjustments of stipend as recommended from time to time by the Assembly Maintenance Committee”, which must have been a relief to Mr. Christie-Johnston because, according to records, his stipend went up £100 p.a. a week or two after his arrival, then that rise was cut in half! Australian ways might have been proving a bit bewildering!

In 1959 a reprimand came from the Maintenance of the Ministry Committee to get stipend payments up to date by 1st January, 1960. Regarding travelling, it was decided that the minister keep records of costs, i.e. petrol, oil, tyres, tubes, and if, after 12 months, costs

exceeded £150 (his allowance) he would be reimbursed. After all these years the poor Hillman was finding it hard to live up to expectations!

About this time a photo was taken of the happy group of young people who formed the Bible Class that met regularly here in Kirklands. Names, over a period of some years, included, Ian and Marjory Christie-Johnston; Bill Burbury; Andrew, Ewan, Graham, Fairlie and Alan Nicholson; Jim (and his wife Betty later); Jennifer and Michael Finlay; Bobby Jones; Silvia and Beverly Brazendale; Marilyn Knott; Nancy and Dick Rusher; Malcolm Brown; Avis Isaacs; Ian Muirhead; Max and Jessie Walker; Shirley, Edna and Robert Kay. The smaller manse children, like many others in other places, watched with eager eyes as each supper plate was handed in. Those goodies not consumed by their elders just might come their way next day! Mrs. W. T. Finlay's chocolate fingers were much sought after.

The Campbell Town congregation had been seeking permission to sell land for funds to build a manse, but in 1953 this was changed to "for funds to build a parish hall" and so in 1954 the P.W.A. Fair [Presbyterian Women's Association] was for funds to this end, and in August the Board of Management, which apparently had no women members, invited Mrs. Christie-Johnston and Mrs. A. D. Nicolson to attend a meeting at which plans for a hall would be discussed. A Hall Management Committee was set up, Mr. and Mrs. Christie-Johnston, plus four men and three P.W.A. ladies; and the foundation stone of the Adam Turnbull Hall next to St. Andrew's Church, Campbell Town was laid by Moderator-General, the Right Rev. Sir Frank Rolland on 28th September, 1955.

He and Lady Rolland were guests of Kirklands manse over those few days and on their return to Melbourne wrote to the Christie-Johnstons with a generous offer. If her parents would send Martha to P.L.C. in Melbourne, they would welcome her into

their home as honorary niece. Martha remembers with love and gratitude her Uncle Frank and Aunt Aline of those school days.

The parish car keeps coming into the story: eventually Mr. Christie-Johnston was going to buy it from the Managers, but they made him a present of it!

Gale force winds on the night of Saturday, 16th June, 1962 blew 20 sheets of iron off the Kirklands church which caused not only some urgent work, but the Board of Management to recommend that storm and tempest insurance policies be taken out on all churches and that those who care for the manse do the same for it.

In 1961, Bjorn and Kirsteen are recorded as running the Sunday Schools of Kirklands and Isis (Barton); and the minister was giving Religious Instruction in Campbell Town, Ross, Epping, Conara and Cleveland schools. At Epping, Sunday School was held in the State School, and in 1959 the Education Department began asking three shillings rent per week for the use of the school. Son Alastair Christie-Johnston paid this. Sunday School picnics were often held at Kirklands. Various are the escapades remembered of the boys. We have not asked what gave Joe the idea of becoming a policeman and some smile at the thought.

In 1961 daughter Marjory was married in Kirklands church to Robert William Loney, Electrical Engineer of Denver, Colorado, U.S.A., whom she had met while staying with relatives in America. The reception was held in the Adam Turnbull Hall catered for by the Combined Churches Catering Group. The same pattern was followed for the wedding of Martha on 11th January, 1966, when she married Dr. Tony Tymms whom she had met while nursing in Launceston.

Not only did Kirklands' open spaces lend themselves to farming pursuits and foster love of such — Ian with his sheep, and later farming in N.S.W.; then Bjorn going off to "Tocol" Presbyterian Agricultural College N.S.W. as a foundation student [he is now Director of

the Royal Agricultural Society of Tasmania]; and Alastair working for a time on Streanshalh for Andrew Nicolson — but space was ideal for practicing the bagpipes, Bjorn's other interest!

The windmill which creeps into the records quite often, once provided a bit of drama. Mr. Christie-Johnston put up the ladder and went aloft to make some adjustment — there were two storage tanks, one for garden and one for house use — and the strong wind blew the ladder down. The only helpers on the ground, his wife and a small child, were quite unable to replace it, so a neighbour had to be called to rescue the minister.

They remember well an iron convict bed — arrows on it as proof of Government ownership — which sat under bushes in the garden, but this vanished after they left, no doubt now in a museum somewhere.

Mr. Christie-Johnston's work load increased as plans were made in 1961 for co-operation with the Methodist church. He continued services for them in Campbell Town and Ross when their minister retired.

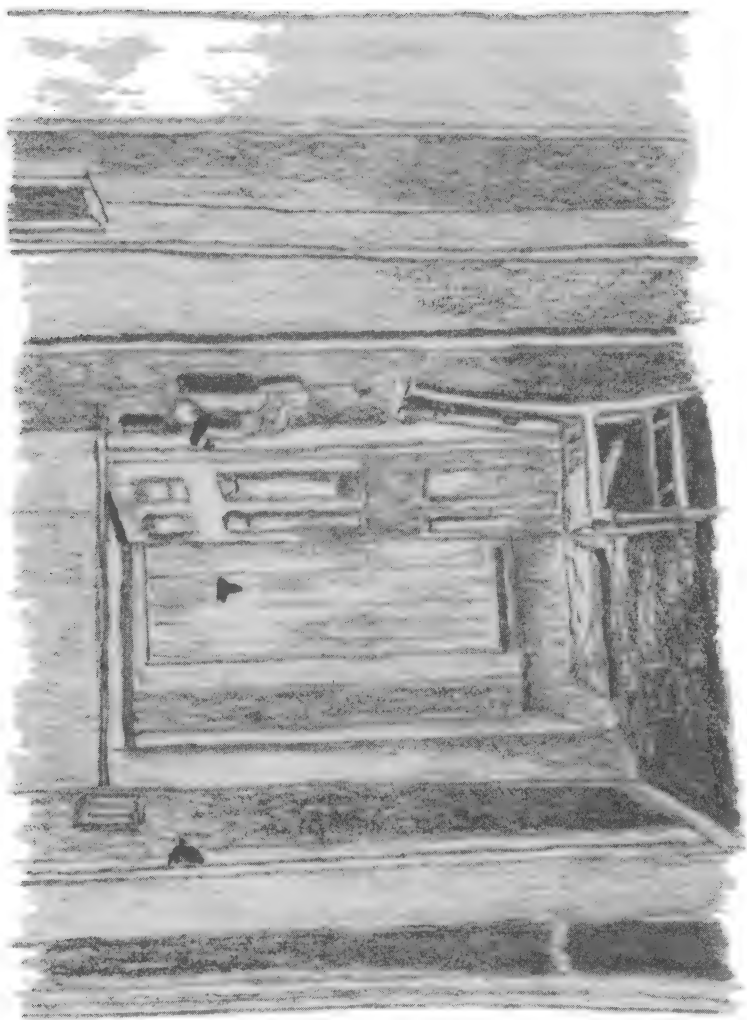
The Christie-Johnstons, themselves migrants, worked hard in forming a Good Neighbour Council in Campbell Town and the subsequent sponsoring of further migrant families to the district, from where they were able to move into the wider community of Tasmania and beyond. Mrs. Christie-Johnston also took a keen interest in Girl Guiding, being District and then Divisional Commissioner — not an easy task as she could not drive a car.

In 1963 Hamish, having completed the appropriate study at Ormond Theological Hall and been ordained a minister of the Presbyterian Church, was asked to do a task for Kirklands Parish. An appeal was being made for support to an Ormond Theological Hall and Library Fund and it was decided to present it in this charge on 29th December. No record is to hand of the success or otherwise of the appeal.

The largest gathering Mrs. Christie-Johnston remembers in the manse, is a State Conference of the Presbyterian Women's Missionary Union when 150 women from all over Tasmania had afternoon tea here.

The Rev. Alastair Christie-Johnston, after an illness of some months, died at Kirklands on 26th February, 1965, aged 62 years, and is buried in the Kirklands graveyard not far from the Rev. John Mackersey.

Mrs. Christie-Johnston and four of her eight children live in Tasmania, at least five of the children have made return visits in recent times [Alastair with glee showing me his initials on a tree trunk!] to the place they all love — Kirklands.



*To the Kitchen.*



## *Vacancy 1965*

During the illness of Mr. Christie-Johnston services were taken by the Rev. C. E. Hipwell and appreciation of his help is recorded.

In the interval before the next minister arrived, those who care for the manse reported to the Board of Management “the necessity of smartening up the appearance of the manse”, and in May, 1965 the finances had improved, so repairs to the manse were again discussed and a new hot water supply was given high priority.

The Rev. W. Drooger, minister of Oatlands Presbyterian Church was Interim Moderator and in this capacity chaired meetings. The Central Board of Management, made up of members of the Boards of each congregation, planned then to launch a special appeal for manse repairs. Mr. Drooger could see that the prominent part of the Parish at that time was Campbell Town, so he suggested that Kirklands manse and 100 acres be sold and a manse built in Campbell Town. No more is recorded on this subject.

Terms of Settlement as set out in May, 1965 were, the basic stipend, a travelling allowance of £450, one acre of land with manse, telephone rental and parish calls, and four Sundays holiday per annum.

An advertisement had been placed in “Manse News” in Scotland and a letter of enquiry was received in May from the Rev. Thomas Evans, B.A. of Rosewell, Scotland. As a meeting considered Mr. Evans’ letter,

plus a second enquiry from another Scottish minister, an idea developed. At the time Dr. Ian and Mrs. Pugh had a visitor, The Rev. Aneas Francon-Williams, Mrs. Pugh's father, who was requested on his return to Scotland in a week or two, to listen to both men preach and let the Kirklands/Campbell Town committee know his preference. This request was carried out and in due course a call forwarded to Scotland in favour of the Rev. Tom Evans.

## *T. Evans 1965-1982*

Let me introduce the Rev. THOMAS EVANS who was inducted into the parish on 2nd November, 1965. He, his wife Alice Nora Dunlop and their three schoolgirl daughters Sheila Marion, Ellen Jane and Diana Margaret flew to Australia by QANTAS via New York, San Francisco and Honolulu. Mrs. Evans and her daughters were all keen horsewomen and there was always room for two or three ponies at Kirklands.

The three girls attended Fahan School. Sheila then trained as a Primary School Teacher, Jane studied Agricultural Science and became Agricultural Researcher in Bathurst, N.S.W., and Diana a School Librarian.

Mrs. Evans had been a university student in St. Andrews, Scotland when war broke out in 1939. She decided a more useful career at that time would be nursing and so trained at St. Thomas' Hospital, London, and Simpson Memorial Maternity Hospital, Edinburgh. Here at Kirklands, beside her love for horses, she had scope for an interest in art, poetry and pottery. She also became proficient in taping books for people described as print-handicapped. These tapes in the Hear-a-book Service are available through the Public Libraries throughout Australasia. This interest Mr. Evans has been carrying on since the death of his wife in March 1984. Mr. and Mrs. Evans were married in India, 1949 where he was missionary for the Church of Scotland in the Rajasthan Field, North India.

In Tasmania Mr. Evans had a wide area to care for: his parish was extended by Presbytery in 1967 into what was called the North Midland Regional Parish. With the help of a Home Missionary living at Deloraine and retired minister, the Rev. A. Ffowcs-Williams living at Swansea, he covered Kirklands, Campbell Town, Longford, Epping, Fingal, St. Marys, Mathinna, Seymour (and sometimes Glamorgan parish), Hagley, Deloraine and Mole Creek; also Ross Methodist congregation from 1965 until 1967 when other arrangements were made for these few people. Numbers were dwindling in many of these places — people moving away from the country church of their forefathers — and this large, scattered parish was one effort to deal with the problem.

In 1971 the Rev. Tom Evans was Moderator of the Assembly of the Presbyterian Church of Tasmania. Most Kirklands ministers (this century anyway) seem to have taken a turn in this capacity — in a small state there were not so many to share this duty.

The Taylor clan gathered at “Valleyfield” on 10th January, 1973 to celebrate 150 years since George Taylor and his family took up the property. Rev. Tom Evans conducted a Thanksgiving Service on the spot where the original house had been and all present enjoyed the refreshments and company on that occasion.

On 17th January, 1976 Diana married Chris Barrenger. Both University students, they were both born in Asia, Chris in Borneo, and Diana in India at the time when her father was serving with the United Church of North India. Co-celebrant with her father for the ceremony in Kirklands Church was priest of the Catholic Church, Campbell Town, Father Leo Kirkham. They live at Lower Barrington, Tasmania.

Then on 2nd September, 1978 Jane, an Agricultural Researcher, married Graham Patterson, Cartographer,

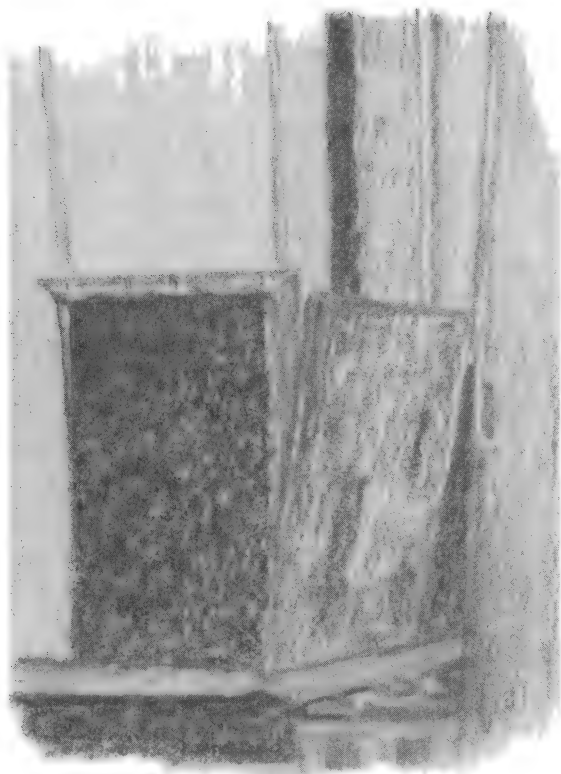
also in Kirklands Church and like her sister earlier, their reception was given in the manse here. They live in Bathurst, N.S.W.

In May, 1975 Mr. Evans had a heart attack and so was unable to fulfil any of his duties for three months. The long list of preaching places already mentioned had been cut back when the Home Missionary left Deloraine and other arrangements were made for that area. Now with the need to take care of his health Mr. Evans' parish was further cut back and the Fingal Valley was no longer to be under his care. So from 1975 until his retirement in 1982 he had only Campbell Town/Kirklands (plus Ross after 1977), probably less than half a parish in real terms. On 22nd June, 1977 Kirklands became a congregation within the Macquarie parish of the Uniting Church in Australia. And this meant Mr. Evans now had the same Ross congregation back again.

Not only was this Australia-wide event (Church Union) during the ministry of Tom Evans but another important local happening was celebrated two years later in 1979. This was the Sesquicentenary of Kirklands — 150 years since the arrival of the first minister John Mackersey. The date chosen was Sunday, 12th August at 11.00 a.m. Those taking part with Mr. Evans were the President of the U.C.A. the Rev. Winston O'Reilly who preached the sermon, the Rev. H. A. Pagdin, Chairman of Tamar-Esk Presbytery U.C.A. and Pastor R. J. Gardam, Moderator of the Presbyterian Church Continuing, of Tasmania.

Mr. and Mrs. Evans retired to a property near Barrington which Sheila had bought, where there are wide open spaces for horses.

Mr. Evans continues to preach when asked by the parish of Kentish or the Presbytery of Mersey-Lyall and Sheila is Parish Secretary.



*Manhole.*

## *Vacancy 1983*

Mr. Evans first took long service leave and then officially retired, so for the concluding three months of 1982 a retired couple the Rev. Jock and Mrs. Steele came from Bundeena, N.S.W. to minister to the parish and live in Kirklands. He evidently tried his hand at fishing in the Macquarie: we have been told of his surprise at not finding any worms in the garden at Kirklands!

After them, as no Patrol Padre had been found, the set-up of Glamorgan and Macquarie Parishes, now called Glamorgan-Macquarie Patrol, was cared for by the Rev. Ed Finertie of Minnesota U.S.A. Ed was so taken with Australia he is now ministering at Wyche-proof in the Mallee of Victoria, with the U.C.A.

To conclude 1983, Mr. Charles Chilcott, farmer and Lay Pastor from Ulverstone, came and “batched” in Kirklands, doing his best with the six tiny congregations. His wife Jean came down from Ulverstone when her nursing duties allowed.



*West Side.*



## *C. W. Morey 1984-1986*

Let me introduce now my husband the Rev. CLIVE WYNDHAM MOREY. We arrived in January, 1984 recruited by the Rev. Gray Birch of U.C.A. Frontier Services. Twelve years' service in Sturt Patrol of A.I.M. — now Frontier Services, U.C.A. — was counted as recommendation for this newly constructed Patrol. Our family, Janet Erica, Michael Spondly and Alexander Richardson who live in Adelaide, S.A. and Perth, W.A., have all visited to see where we are.

In between services, children's clubs, scripture in schools and visits to the East Coast, we have tried to share this fascinating manse with as many people as possible. The list includes family and friends, former and present parishioners, overseas and interstate friends, friends of friends, relations, ministerial and missionary friends, picnics for ministers — their wives and families too, hitch-hikers, a children's live-in, a kid's club event, Sunday School events, a Confirmation youth camp, Fellowship groups, a weekend for lay people — Synod Spiritual Retreat 1986, Historic Buildings Summer School visit each January, and representatives of previous ministries:- Mackersey, Turnbull, Oxer, Hope, Giles, Somerville, Christie-Johnston, Evans. Also people who just wanted to see Kirklands and maybe take photos. Well over 400 people to date!

We trust the Uniting Church can go on sharing this lovely place with more and more people as time goes by.

The fruits of the labours of these ministers, their wives and families over the 157 years, cannot really be seen in the district because of the population movement away. A glimpse can be caught however, in that many children of the manse followed in father's footsteps by training or by marriage, and at least one Macquarie River family can claim a descendant in the ministry of the Uniting Church.

The following view expressed in "Church and Nation", June 1986 fits well this historical search which I have undertaken . . .

God's providence which can be trusted for the future, can only be traced in the past. Not to be interested in the past is to be less than interested in that providence.

Dr. Alan Sell,  
Theological Secretary,  
World Alliance of  
Reformed Churches.



*This Way to the "Secret Room" .*



CORRECTION/ADDITION.

D. A. MacDOUGALL 1889 - 1894.

FURTHER FACTS regarding Ellen, the first wife of D. A. MacDougall supplied by Mrs. Dora Hallam, a grand-daughter.

Ellen Jackson Robertson migrated with her family from Glasgow to Mooroopna, Vic. in 1871. Her cousin Daniel Allan MacDougall followed soon after and they were married about 1874. He was a storekeeper in Mooroopna before training as a Presbyterian minister. His first ministry was at St. George's Geelong and it was then Ellen contracted T.B. which caused her death in 1892.

Children of this first marriage were Catherine, John, Ellen, Donald, Theodora (Dora of the Melbourne Presbyterian Church Office) and Allan Kirklands b. 1891. This child was an invalid from birth (T.B. of the spine) and died in his early twenties. Ellen, mother of Mrs. Hallam, "the madcap of the family, was put into a corner of the study to learn Greek verbs when she was naughty (often!), and Grandpa would go away and forget her!"

On the death of their mother, Catherine aged 16, took over the management of the family until D.A. married again in 1899.

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